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ELIGIBLE TO LIVE IN VRINDAVAN

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. *pañcāśordhvaṁ vanam vrajet*. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vrindavan, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vrindavan. Cultivating Krishna consciousness in Vrindavan is the best means of being liberated from material bondage, for in Vrindavan one can automatically meditate upon Krishna. Vrindavan has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Radha-Krishna or Krishna-Balaram and meditate upon

this form. As expressed here by the words *brahmaṇy adhyāya*, one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Krishna, as confirmed by Arjuna in *Bhagavad-gītā* (*param brahma param dhāma pavitraṁ paramam bhavān* [Bg. 10.12]). Krishna and His abode, Vrindavan, are not different. Sri Chaitanya Mahaprabhu said, *ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*. Vrindavan is as good as Krishna. Therefore if one somehow or other gets the opportunity to live in Vrindavan, and if one is not a pretender but simply lives in Vrindavan and concentrates his mind upon Krishna, one is liberated from material bondage. One's mind is not purified, however, even in Vrindavan, if one is agitated by lusty desires. One should not live in Vrindavan and commit offenses, for a life of offenses in Vrindavan is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vrindavan, and they are concerned with their sexual desires. Men who have gone to Vrindavan but who still hanker for sex should immediately leave Vrindavan and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vrindavan to satisfy their sexual desires, but they are certainly no better than the monkeys

and hogs. Those who are under the control of *māyā*, and specifically under the control of lusty desires, are called *māyā-mṛga*. Indeed, everyone in the conditional stage of material life is a *māyā-mṛga*. It is said, *māyā-mṛgaṁ dayitayepsitam anvadhāvad*: [SB 11.5.34] Sri Chaitanya Mahaprabhu took *sannyāsa* to show his causeless mercy to the *māyā-mṛgas*, the people of this material world who suffer because of lusty desires. One should follow the principles of Sri Chaitanya Mahaprabhu and always think of Krishna in full Krishna consciousness. Then one will be eligible to live in Vrindavan and his life will be successful. ❀

— Purport to *Bhāg.* 9.19.19

EXTERNAL FORMALITIES & SECTARIAN CONFLICTS

*Srila Thakur Bhaktivinode's
Śrī Kṛṣṇa-saṁhitā 10.4*

*sampradāya vivādeṣu bāhya-līṅgādiṣu kvacit
na dviṣanti na sajjante prayojana-parāyaṇāḥ*

Nourishing love is the living entity's goal of life. Knowing this, the devotees of Krishna neither like nor hate external formalities and sectarian conflicts. They remain indifferent to all forms of insignificant bigotry. ❀

— Translation by Sri Bhumipati Das and Pundarika Vidyanidhi Das.

POWER OF CHASTITY

Sri Srimad Gour Govinda Swami

Devotee: You have been speaking about spiritual pride. Once you gave a class about someone named Sukanya. You said that the pride she had was not wrong.

Gour Govinda Swami: Sukanya's father married her to Chyavan Muni. Chyavan Muni was such an old man that he couldn't move. Still, Sukanya was chaste and devoted to her husband. She was the daughter of a great king, but she became humble and tolerated everything. Finally the Aswini-kumaras came and made that *muni* a very handsome young man.

Devotee: It says in the story that when the father came and saw her sitting next to this young man, he chastised her. At that time she smiled because she was proud of her chastity.

Gour Govinda Swami: Yes. There is another similar story of a chaste lady who was married to a leper *brāhmaṇa*. Mandavya Muni cursed her, "You are proud of your chastity.

Therefore I curse you — as soon as the sun rises in the morning your husband will die. Then we will see how you keep up your devotion towards your husband."

Mandavya Muni was thinking, "I'll crush her chastity." But she said, "If I am really chaste, then the sun will not rise tomorrow morning." When the next day came, that is what happened. The sun didn't rise. It was a problem for Lord Brahma. "The sun is not rising. How will my creation be maintained? It will all be destroyed." What was the nature of her pride? It is not the pride of a demon. She didn't use this power of chastity in a whimsical way. Only when a dangerous time came did she utilize it.

There is also the story of Savitri, who by dint of her chastity brought back her husband from Yamaraja's abode. ❀

— From a *darśana* on 5 November 1993, in Bhubaneswar, India.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part Four

Reverend A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. The enraged Parshuram was about to attack Lakshman when Viswamitra spoke in a way to calm him down. Here Lakshman continues his sarcasm, minimizing the value of Lord Shiva's bow.

Then said Lakshman again, "To the world is well known

"Holy sir, the dread temper which here now you own;

"The debts owed your parents you've paid with great pains, *

"Now only the debt to your master** remains;

"That debt now from me you are sternly demanding,

"The int'rest has grown, for it's long been outstanding;

"So call up the creditor; when we have met

"I will open my purse and at once pay the debt."

* By killing all the *kṣatriyas*

** Lord Shiva

Hearing these bitter words, Parshuram his
axe grasped,
And the people in terror "Alas! Alas!" gasped.
Lakshman taunted, "Again your axe over
me swings,
"But I spare you as Brahman, you foe of
all kings;
"You've not happened to meet yet a
soldier and rouse
"Him to fight; holy Brahmins are big—in
the house!"
Said the people, "He's wrong when he
speaks in this way."
Rama signalled his brother his folly to stay.
Lakshman's answer to Parshuram's
wrath was like fuel,
The fierce flame was re-kindled by it;
So Rama, before it burst forth, said to quench it,
In tones that were courte'us and quiet.
"My lord, I beseech you to show him
compassion;
"Don't pour on an infant your wrath in
this fashion;
"If only he knew your true worth, would he ever
"So foolishly boast as your equal, sir? Never!
"When children are up to some mischief,
their teachers
"And parents are pleased with the dear
little creatures.
"Be kind to your servant, tho' patience he tries,
"As becomes one so resolute, saintly and wise."
Rama's quiet words cooled his rage down
for a while,
But then Lakshman said something again,
with a smile,
Which when Parshuram saw, again anger
outburst;
He said, "Rama, your brother's a sinner accurst;
"At heart he is black, tho' in body he's fair;
"It is poison he drinks and not milk, I declare;
"He's by nature perverse; you he never
will heed,
"And the rascal can't see that I'm deadly
indeed."
Lakshman laughed and again said,
"Saint, listen to me,
"For the root of all evil is wrath;
"People under its influence do sinful things
"And against the whole world set their path.

"I'm your follower, sir, I would like you to know;
"Give up anger and on me your favour bestow;
"Broken bows, sir, can never by rage be
repaired;
"Just sit down, I beseech you, your feet
must be tired!
"If you're fond of the bow, let the trouble
be ended;
"Call some skilful workman and let it be
mended."
At these words of Lakshman, said Janak afraid,
"Such discourtesy's wrong; at once let it
be stayed."
The citizens too said in trembling and fear,
"The young prince has committed great
wrong, it is clear."
Meanwhile Parshuram, hearing the lad's
fearless tones,
Became helpless as anger burned thro' to
his bones.
To Rama he said, "Now to you I am pleading;
"I've spared him as your brother, that one
fact heeding;
"How can such foul mind with fair form
be allied?
"Tho' the pot is of gold, there is poison inside,"

- continued in the next issue -

—The Ramayana of Tulsidas. Published by Shri Krishna Janmasthan
Seva-sansthan. Mathura, India. 1987. Pages 343-346.

GLORIES OF ADWAITA ACHARYA

By the medieval Vaishnava poet, Shyam Das

(Aśābarī-rāga)

jaya advaita dayita karuṇāmaya rasamaya
gaurāṅga rāya
nityānanda candra, kanda yachu mānasa,
mānuṣa se karuṇāya

Glory to dear, merciful Lord Adwaita! He is
very kind to the people. Sweet Lord Gauranga
Ray and Lord Nityananda-chandra always
stay in his heart.

aja-bhava deva, deva-gaṇa vandita,
yachu saha eka parāṇa
sura-muni-gaṇa, nārada śuka surasuta,
yāka marama nāhi jāna

Brahma, Shiva, and all the demigods bow
down before his feet. He is their very life. Even
Narada, Sukadev, and the great demigod-
sages do not know all his glories.

(Refrain) dekha dekha dīna dayāmaya rūpa
daraśane duritadūra karu durajane deyata prema anupa

Look! Look! He is mercy personified, giving mercy to the poor and fallen. His glance makes sins flee far away. To the fallen people he gives the peerless gift of ecstatic spiritual love.

akhila jīvana jana, nimagana anukhaṇa,
biṣaya biṣānala māha
yāka kṛpāye so-i aba jane jane,
prema karuṇā abagāha

He rescues the poor fallen souls who at every moment are drowning in the poison flames of materialistic life. He kindly picks them up and plunges them in the nectar of ecstatic spiritual love.

aichana parama, dayāmaya pahuñ
mora sītā-pati ācārya
kaha śyāma-dāsa āśa pada-paṅkaja
anukhana ha-u śiro-dharya

My Lord Adwaita Acharya is supremely merciful. Shyam Das says, “I yearn to attain Lord Adwaita’s lotus feet. At every moment I place his lotus feet upon my head.” ❀

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— Unknown translator. *The Acarya’s Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Found in the Vaiṣṇava Folio Archives. Compiled by Sri Narasingha Caitanya Matha. No date.

MEDITATING ON

SRILA ADWAITA ACHARYA

śuddha-svarṇa-ruciṁ divyopavītaṁ vana-mālinam
tila-taṇḍula-keśābhaṁ sūkṣma-śvetāmbaram vibhum

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premānanda-mayaṁ sāntaṁ candanākṭa-kalevaram
advaitaṁ gaura-candrasyaścāryam īśaṁ smarāmy aham

I remember the Supreme Lord and controller Sri Adwaita, the preceptor of Gaurachandra Mahaprabhu, whose body, with a beautiful sacred thread on it, is shining with pure gold and smeared with sandalwood paste as he wears a garland of forest flowers. Lord Adwaita’s hair is of the color of sesame seed. Dressed in fine white garments, he is peaceful and saturated with bliss of pure love of God.

sad-bhaktāli-niṣevitāṅghri-kamalaṁ kundendu-
śuklāmbaram
śuddha-svarṇa-ruciṁ su-bāhu-yugalaṁ smerānanam
sundaram
śrī-caitanya-dṛṣaṁ varābhaya-karam premāṅga-
bhūṣāñcitam
advaitaṁ satataṁ smarāmi paramānandaika-kandaṁ
prabhum

I continuously meditate on Lord Adwaita, the only root of the supreme bliss, who puts on the ingredients of divine love as his ornaments, granting the boon of fearlessness with his palm. Dressed in garments as white as the moon and jasmine combined, he emanates the effulgence of pure gold, while beelike devotees serve the two lotuses of his feet. The arms of Lord Adwaita are handsome and there is a smile on his beautiful face as he glances at Sri Chaitanya Mahaprabhu.

bhaje ‘dvaitaṁ maheśaṁ kanaka-giri-nibhaṁ śveta-
vastraṁ praśastaṁ
ratnākalpojjvalāṅgaṁ jagad-aga-haraṇe
sarvadoṭkañṭhitam tam
bhaktādhīnaṁ samantāt stutam amara-gaṇair
viśvambhara-prekṣaṇam
viśvādyam viśva-bījaṁ nikhila-bhaya-haram
śuddha-bhakti-pradaṁ tam

I worship Adwaita, who, destroying all fears and bestowing pure devotional service, is glorious Lord Mahesh himself. He wears white garments, and his limbs, decorated with jeweled ornaments, shine, thus making him look like a golden mountain. Submissive to the devotees, he is ever eager to relieve the universe of its sins. Hosts of demigods praise Lord Adwaita, who is the original being of the universe and the seed of creation, his glance fixed on Lord Vishwambhar. ❀

— Translated by Nityananda Das from *Śrī Manohara Bhajana Dīpikā*. Published by Sri Gauranga Mahaprabhu Mandir, Chakleshwar, Govardhan. Gaurabda 517.



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• THE MEETING OF PARSHURAM AND LORD RAMACHANDRA, PART FIVE

Reverend A. G. Atkins

FRIENDLY DEALINGS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Amongst ourselves there must be very liberal and friendly dealings. This is not an ordinary thing that if somebody has got some fault he should be cut. He should be reformed by amicable dealings. We

are training our men since a long time. It is very difficult to get trained up assistants. ❧

— Letter to Bali-mardana Das. 5 September 1974.

A STORY FOR TEMPLE CONSTRUCTION

On 17 January 1994 Gour Govinda Swami laid the foundation stone for the ISKCON Sri Sri Radha Gopal temple in Gadeigiri, Orissa. In his lecture that day he told the following story to all of the devotees as well as to the laborers and construction workers who were there to begin work on the new temple.

With the help of the two rishis Bhrigu and Bharadwaj, Agastya Muni once built a huge temple for Krishna at Kalahasti in Rajasthan. Many laborers had been engaged to build that temple. Bhrigu and Bharadwaj were supervising them. The laborers were working hard from morning to sunset. Every evening before sunset, Agastya would sit on the bank of the nearby river and call all of the laborers. By his order, Bhrigu and Bharadwaj would then

give a handful of sand to each laborer. That was their payment for the whole day's work. But when the two rishis gave the sand, it at once turned into gold. According to how hard the laborer worked that day, the sand would transform into a proportionate amount of gold. So whoever was working harder was getting more gold, whoever was working less would only get a small amount, and if someone was not working at all, only cheating, they would find only sand in their hands, no gold. In this dealing there was no partiality and no complaints. Everything took place before God, who is the supreme eyewitness. Each worker happily accepted his proper due, no more and no less. The laborers were thinking, "Whatever I am doing, Krishna is in my heart constantly watching me. So I am working in His presence." If one has this kind of mentality, his work is called *sādhū-karma*, very pious work. If your heart is clear, then all your activities will be clear and pious. Whatever work you touch will be successful and great.

This is Gopal's work. Don't neglect it. Don't quarrel and don't be duplicitous. Don't steal anything. After this temple is complete, if the rules and regulations are followed nicely here, then it will help this area's inhabitants in their spiritual as well as economic development.

Why are we building a temple here? Because this place is a *tāpa-bhūmi*, a place of austerities. This is a very special place. By doing only a little *sādhana* or *bhajan* here, one can get great benefit

[next column](#) ❧

in his spiritual life. The *kīrtana* and austerities of this place brought Gopal from Vrindavan. This place will kill the demoniac nature. Ravan was a most powerful demon, but he was always afraid of *tāpa-śakti*, the power of austerities. Therefore he told his followers that they could go to every place to the north except for Vedapuri (now modern Pondicherry in South India), because Vedapuri would kill the demoniac nature. So this Gadeigiri, the place of Gopal, is a place of *saṁskāra* and *sādhana*. Everyone should accept this place as their own and let their life be successful. ❧

— From Gopal Jiu: The Beloved Deity of Srila Gour Govinda Swami. Published by Gopal Jiu Publications. 1999.

PASTIMES OF LORD NITYANANDA

Murari Gupta's

Śrī Caitanya-carita Mahākāvya

Section 4, chapter 23

When Nityananda Prabhu arrived in Nabadwip, he at first felt an intense eagerness to see Sachi Mata. Entering her home, he bowed down close to her feet, saying, "O Mother, I am very pleased to come and see you!"

Hearing these words, Sachi Mata quickly took his head in her hands and kissed it again and again, addressing him, "My dear child!" She said sweetly, "Please stay in my house, for thus I can always look at you and become free from sorrow."

Laughing loudly, Nityananda replied, "Hear me, Mother. I tell you truly: Along with my younger brother, I forever live by your side. Since Sri Krishna's lips thoroughly savor the food you cook, I always stay in your presence out of greed for tasting it."

Hearing this, Sachi Devi laughed and offered him all the foods which she had prepared. There was very fine cooked rice, soup made of beans and vegetables, plus various sweets such as sweet rice. All these foods had a very wonderful flavor. While the lover of his devotees, Sri Nityananda, ate, laughing in the company of his younger brother (who was indeed present), Sachi Mata gazed upon their lotus faces.

Seeing Rama and Krishna eat, she became merged in a sea of joy. Nityananda, the ocean of mercy, glanced at her and said, "Mother, tell me now, were my words true?" She replied, "Dear child, your words are as true as the words of Iswara. Still, I wish that I could always see you and your younger brother." ❧

Nityananda replied, "Dear Mother, whatever you may order me, it is always my duty to fulfill it with pleasure." Thus Nityananda, the bestower of all bliss, stayed in the house of Sachi Mata and created transcendental happiness for the residents of Nabadwip. He inspired all men to taste the *rasa* of munificence and service to the name, as taught by Krishna Chaitanya Mahaprabhu, and as he danced with his associates, his heart was filled with the joy of *gaurāṅga-kīrtana*.

His body was anointed by fragrant scents and sandalwood paste, and he was dressed in a garment of deep blue color. He was decorated with ornaments of gold, silver, coral and precious gems. His fully blossomed lotus-like mouth was fragrant with camphor and betel. He held a copper staff, and he was further ornamented by a silver necklace holding the Kaustubha gem. That illustrious Lord wore a single earring, and he was decorated with a garland of forest-flowers. He held a flute in his hands, and sang incessantly of Sri Gauranga's qualities.

Seeing his fine ornaments, bands of thieves and dacoits made many attempts to steal them. Feeling great compassion for them, Nityananda Mahaprabhu transformed them from murderous dacoits into men wholly absorbed in relishing the nectarean bliss of *gaurāṅga-kīrtana*.

Thus Nityananda took pleasure as a *gaura-bhāvuka*, one who madly experiences the ecstatic emotions and transcendental moods taught by Krishna Chaitanya, and he performed many kinds of sportive pastimes as a cowherd boy.

Overflowing with affection for all, Nityananda Prabhu traveled along the bank of the Ganga, visiting the homes of his *bhaktas* and tasting bliss. Once, he visited the home of Krishna Das, who was a resident of Baragachi. Having attained the unattainable Supreme Personality of Godhead as a guest within his home, Krishna Das became filled with joy and danced while waving his upper garment. That town known as Baragachi is most pious, for in that place Nityananda Swarup enjoyed many pleasure-pastimes.

Then, surrounded by his devotees headed by Krishna Das and Rama Das, and reveling in the bliss of *kīrtana*, Nityananda approached Sri Nabadwip. In company with those *gopālas*, Nityananda made the three worlds fully satisfied through the chanting ❧

of Sri Krishna Chaitanya's names, just as it had formerly been in the land of Vraja when Nanda ruled as king of the cowherds.

Nityananda's love for Sri Gauranga was the very energy which sustained his life. He was surrounded by associates who inundated the world with the nectarean rains of *kṛṣṇa-kīrtana*. They were decorated by staffs for herding cows, various kinds of flutes, buffalo horn bugles, and strands of red *guñjā* berries. In their company He who is none other than the original Baladev, and who formerly played the pastimes of a cowherd in Vrindavan, displayed that same form to the world. ❧

— Adapted from the English translation by Sri Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books, Union City, Georgia. 1998.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part Five

Reverend A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. Lakshman's words so infuriated Parshuram that he wanted to immediately kill the insolent boy. Again Lord Ramachandra spoke up and with his gentle words managed to allay the brahman's anger.

Again Lakshman smiled as he listened;
but Rama
Forbade him to speak with a look;
So checking his hot-tempered words he
returned,
And his place by his master he took.

Then Rama said gently, all passion with-holding
And simply, his hands in humility folding,

"Pray hear me, sir, you who by nature are noble,
"And do not pay heed to a mere childish foible;

"A wasp and a child are alike in their spirit,
"A saintly man never to anger will stir it.

"In nothing has Lakshman, sir, done any harm;
"Only I am to blame and a cause for alarm;

"Be it kindness or wrath, death or bonds,
let it fall

"Upon me as your servant — on me alone fall.

"King of saints, tell me quickly the way to
assuage,
"Without waiting and wholly, your much-
dreaded rage."

Said the saint, "Rama, how can my anger
be cooled,

"When today I've by him been insulted
and fooled?

"All this time I have kept back my axe
from his neck;

"Say, what more could I do my hot anger
to check?

"When they heard of the terrible deeds of
my axe,

"Queens were moved to give untimely
birth.

"Here that axe I am holding and still I see living
"My princeling foe yet on this earth!

"My hand moves not, tho' in my breast
anger burns;

"And my death-dealing axe swinging,
unused returns;

"My whole nature is changed; Fate to me
is perverse;

"I have never shown kindness in place of
a curse;

"Fate today makes me suffer intol'able pain."
Hearing this, Lakshman said, as he bowed
low again,

"You're the image of kindness and grace,
if you please,

"Utt'ring words that would strip all their
flow'rs from the trees!

"If in kindness a saint's body burns like a crater,
"In anger 'tis saved only by the Creator."

Said Parshuram, "Janak, resisting my pity,
"This rash child is asking to go to Death's city!

"Remove him at once from my sight, the
young devil,

"So small in appearance, yet so full of evil."

But Lakshman, again laughing, said to the
saint,

"Close your eyes; you'll see nothing and
have no complaint."

All his anger Parshuram turned upon Rama,
And said in his furious fuming,

"You've broken Lord Shiva's great bow
and now further
"To teach even me you're presuming.

"Your brother has spoken this way by
your teaching;
"There's naught but deceiving in all your
beseeching;

"Come, fight me and give me my full
satisfaction,
"Or be not called Rama if shirking such action!

"Quit lying! you're Shiva's foes! Fight me, I say!
"Or both you and your brother right here
I will slay."

Parshuram, as he said this, uplifted his axe;
Rama smiled, bowed his head, and
unwilling to vex,

Said, "Lakshman's at fault, but on me
falls your anger;
"It seems 'that uprightness may land one
in danger.

"A crooked man other men fear and not
follow;
"The bent crescent moon demon Rahu
won't swallow.

"O saintly one, give up your wrath, I
implore you;

SRI KRISHNA KATHAMRITA BINDU

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vided no changes are made to the contents.

"Your axe in your hand lies, my head is
before you;

"So do what may please you, your anger
to quench,
"And account me your servant, sir,
humble and staunch.

"Don't be angry; if master and servant
should fight
"With each other, what sight could be
sorrier?

"On seeing your garb Lakshman did you
no wrong,
"But spoke out, thinking you a great
warrior.

"Like a boy, seeing axe, bow and shaft in
your hands,
"Of a hero he dared make heroic demands;

"Knowing not you, but only your name,
he replied
"As seemed worthy your family spirit and
pride;

"If you'd come in the garb of a saint, as
was meet,
"He'd have put on his head, sir, the dust
of your feet.

"Forgive him this wrong that was done
all-unknowing;
"A Brahman should always a kind heart
be showing.

"No claim as your equal can we two advance;
"Can the feet with the head be placed, by
any chance?

"Take our names, sir! I'm called Rama;
just that alone;
"But by name of the axe-bearing Rama
you're known!

"My lord, I have only one cord to my bow,
"But your spirit the nine cords of virtue*
can show!

"In ev'ry way to you we prove most inferior;
"Forgive our offence as a Brahman superior."

- continued in the next issue -

— The Ramayana of Tulsidas. Published by Shri Krishna Janasthan
Seva-sansthan. Mathura, India. 1987. Pages 347-351.

* The translator explains that there is a play on words here
in the original. The same word can designate either bow-
string or the nine virtues.



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ISWARA PURI

*Translation and purport to
Śrī Caitanya-caritāmṛta ādi 9.11 by*

*His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada*

*śrī-īśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila*

The seed of devotional service next fructified in the form of Sri Iswara Puri, and then the gardener himself, Chaitanya Mahaprabhu, became the main trunk of the tree of devotional service.

PURPORT: Srila Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, “Sri Iswara Puri was a resident of Kumara-hatta, where there is now a railroad station known as Kamarhatta. Nearby there is another station, named Halisahara, which belongs to the Eastern Railway. This railway runs from the eastern section of Calcutta.”

Iswara Puri appeared in a *brāhmaṇa* family and was the most beloved disciple of Srila Madhavendra Puri. In the last portion of *Śrī Caitanya-caritāmṛta* (antya 8.28–31), it is stated:

*īśvara-purī gosāñi kare śrī-pada sevana
soa-haste karena mala-mūtrādi mārjana*

*nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa
tuṣṭa hañā purī tāñre kaila āliṅgana
vara dilā kṛṣṇe tomāra ha-uka prema-dhana
sei haite īśvara-purī premera sāgara*

“At the last stage of his life Sri Madhavendra Puri became an invalid and was completely unable to move, and Iswara Puri so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Krishna *mahā-mantra* and reminding Sri Madhavendra Puri about the pastimes of Lord Krishna in the last stage of his life, Iswara Puri gave the best service among his disciples. Thus Madhavendra Puri, being very pleased with him, blessed him, saying, ‘My dear boy, I can only pray to Krishna that he will be pleased with you.’ Thus Iswara Puri, by the grace of his spiritual master, Sri Madhavendra Puri, became a great devotee in the ocean of love of Godhead.” Srila Viswanath Chakravarti states in his *Guro-aṣṭaka* prayer, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* — “By the mercy of the spiritual master one is blessed by the mercy of Krishna. Without the grace of the spiritual master one cannot make any advancement.” It is by the mercy of the spiritual master that one

becomes perfect, as vividly exemplified here. A *vaiṣṇava* is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Iswara Puri pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Chaitanya Mahāprabhu accepted him as His spiritual master.

Srila Iswara Puri was the spiritual master of Sri Chaitanya Mahāprabhu, but before initiating Lord Chaitanya he went to Navadvīpa and lived for a few months in the house of Gopinath Acharya. At that time Lord Chaitanya became acquainted with him, and it is understood that he served Sri Chaitanya Mahāprabhu by reciting his book, *Kṛṣṇa-līlāmṛta*. This is explained in *Śrī Caitanya-bhāgavatā*, *ādi-khaṇḍa*, chapter eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Sri Chaitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Iswara Puri at Kumara-hatta and collected some earth from his birth site. This he kept very carefully, and he used to eat a small portion of it daily. This is stated in the *Caitanya-bhāgavatā*, *ādi-khaṇḍa*, chapter seventeen. It has now become customary for devotees, following the example of Sri Chaitanya Mahāprabhu, to go there and collect some earth from that place. ॐ

CHANTING, NONVIOLENCE, AND SANNYASA

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

A few years ago it was considered that if one learns stick fighting he would be able to defend himself. Abstaining from that, one should accept self-punishment and the *tridaṇḍī* staff of *sannyāsa*. Devotion to Vishnu can be obtained if one accepts the staff by body, mind and word. Chanting is beneficial for all. So, discuss the pastimes of Krishna with great enthusiasm. Except where there is devotion to the Supreme Lord, disturbances are everywhere. O human race! Congregationally chant the glories of Lord Krishna. By chanting *hari-nāma* the mood of violence will be destroyed, and the desire to harm animals will not come. The first stage of moral character is non-violence. Our basic need is devotion. We should have interest in it. ॐ

— From a discourse, 7 September 1935.

CAITANYA-CARITAMṚTA IS POSTGRADUATE STUDY

Sri Srimad Gour Govinda Swami Maharaja

Caitanya-caritāmṛta is postgraduate study because it contains the most confidential *tattva* — *prema-tattva*. It discusses *gopī-prema-tattva* and *rādhā-prema-tattva*. It is very deep and confidential. It is not discussed in the general public because it is meant for very, very elevated *paramahansa-vaiṣṇavas* who have achieved at least the stage of *bhāva*. Somehow or other we have established this Chaitanya university and we have opened this postgraduate class. I am a fool to have opened such a class because I don't know how many qualified students are present. I beg mercy at the lotus feet of Sri Chaitanya Mahāprabhu, who is the supreme authority of this course. He is wonderfully merciful, and his mercy is so inconceivably powerful that, as the saying goes, *kākere garuḍa kare* — he can make a crow into Garuda (Cc. *madhya* 12.182).

In *Caitanya-caritāmṛta* this topic of *prema-tattva* comes up. I cannot speak on it, but what shall I do? I have been cursed. Although crows are present who cannot understand it, this curse is on me. If I don't speak it, I will die. ॐ

— From a lecture on *Śrī Caitanya-caritāmṛta*, 10 September 1993, Bhubaneswar.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part Six

Rev. A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. Lakshman's words so infuriated Parshuram that he wanted to immediately kill him. Lord Ramachandra spoke up several times and somehow managed to pacify Parshuram.

Again and again Rama called him the saintly
And Brahman, to win back his favor;
But "You are perverse like your brother,"
said Parshuram
Angrily, at each endeavour.

"You think me a Brahman and give me
that name;
"I'll show you the Brahmanhood I wish
to claim!

"My bow is the ladle; my shaft the oblation;
"My anger the flame of a fierce conflagration;

"Great well-equipped armies the sacrifice fuel;
"The animals offered are kings slain in duel;
"Thus victims I've slain and cut up with
my axe,
"And made numberless offerings in
warlike attacks;
"You know naught of my prowess and so
you attempt
"To treat me, as a mild Brahman priest,
with contempt;
"You have broken the bow, so you've
grown most conceited;
"You, arrogant, think the whole world is
defeated."
Said Rama, "When speaking, sir,
thought do not stifle;
"Your anger's too great, my offence
was a trifle;
"The bow was so old; when I touched it,
it broke!
"If one boasted at that, 'twould be simply
a joke.
"Truth to tell, Parshuram, if I dishonoured you
"As a Brahman, 'twere folly and error;
"But know this — there's not in the whole
world a warrior
"To whom I would bow in sheer terror.
"Be it devil or god; be it monarch or soldier;
"My equal in strength, or one stronger
and older;
"If me he should challenge to meet him in battle,
"I'll gladly — with King Death himself! —
try my mettle.
"If one born a Kshatriya shrinks from the fight,
"He's a shame to his clan and a cowardly
wight.
"I speak not in praise, but the truth in
good faith;
"Men of Raghu's line fear not to fight
even Death.
"But you Brahmans in lordship and strength
have no peer;
"He who fears you has nothing else ever
to fear."
At these gentle, profound words of Rama,
the door
Of saint Parshuram's closed mind was
opened once more;

"Rama, take this," he said; Vishnu's bow he
out-held,
"And draw it; thus let my last doubt be
dispelled."
Parshuram, as he gave it, was dazed with
surprise;
For the bow strung itself — there, before
his own eyes!
As he realised now Rama's limitless pow'r,
His whole being was thrilled and
inspired;
Humbly folding his hands, he gave voice
to the love
With whose outburst his spirit was
fired:
"All hail to the sun of Raghu's lotus race!
"To the fire that burns devils, their sin and
disgrace!
"All hail, friend of cows, gods and
Brahmans devout,
"The destroyer of pride, error, anger and doubt!
"The ocean of tenderness, goodness,
compassion,
"Excelling in all forms of speech and
expression!
"The joy of his servants, himself wholly
charming,
"With graces a myriad Love-gods disarming!
"One tongue of thy praises can ne'er tell
the whole!
"Hail, thou swan in the lake of the Lord
Shiva's soul!
"You brothers are temples of mercy;
forgive me
"The vile things I've said; 'twas unknowing,
believe me."
Thus singing Lord Rama's loud praise, he
withdrew
To the forest, his penance again to pursue.
While th' wicked kings, fearful now, bravado
ended,
In separate silence their way homeward
wended
The gods upon Rama rained flowers and loudly
Their praises and plaudits they
sounded;
The townsmen and women, as folly and fear
Were dispelled, shared in gladness
unbounded. ❀

GITA GOVINDA

Srila Thakur Bhaktivinode

Gita-govinda is a special poetry book, full of transcendental mellows of devotional service, and it describes the exalted pastimes of the Supreme Brahman. There is no other such book in the world. Since the ordinary readers cannot realize the conjugal mellows of the Supreme Lord, and since they are fond of material enjoyment, their study of *Śrī Gīta-govinda* is not perfect. The poet Jayadeva Goswami has not offered his book to such readers; rather, he forbade them to study this book. For persons who are inexperienced in the transcendental mellows of Vraja, discussing Jayadeva Goswami and his work is proof of their shamelessness. (*Sajjana-toṣaṇī* 7.2) ❧

— *Śrī Bhaktivinoda Vāṇī Vaibhava* 25.11. Compiled by Sri Sundarananda Vidyavinode Prabhu. Translated by Bhumipati Das, Published by Iswara Das and Touchstone Media. Vrindavan. 2002. From part one, chapter thirty-nine, “Spiritual Literature”.

GLORIES TO THE LORD OF VRINDAVAN PASTIMES!

A nāma-kīrtana by an unknown medieval poet

(*Bihāgaḍā-rāga*)

(Refrain) *jaya jaya śrī-janārdana hari*
jaya rādhikā-vallabha bhuvana-durlabha
kamsāsura-dhvaṁsa-kārī

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श्री कृष्णकथामृत बिन्दु

Glory, glory to you, O Lord Hari, O Lord Janardan! Glory to You, O beloved of Radha! O treasure difficult to find in this world! O killer of the demon Kamsa!

jaya gopī-vimohana rādhikā-ramaṇa
śrī-vṛndāraṇya-bihārī
jaya jaya yadu-pati agatira gati
pūtanā-baka-aghārī

Glory to you, O enchanter of the gopis! O Lord who enjoys pastimes with Radha! O Lord who wanders in the forest Vrindavan! Glory, glory to You, O master of the Yadavas! O shelter of the shelterless! O enemy of Putana, Baka, and Agha!

jaya pāpa-vināśana duṣkṛta-nāśana
garuḍāśana-śobhā-kārī
jaya yaśodānandana ānanda-varḍhana
ānanda-ghana-rūpa-dhārī

Glory to you, O eliminator of sins and destroyer of wickedness! O Lord who gloriously sits on Garuda! Glory to you, O delight of Yasoda, who increases our happiness, and whose form is filled with bliss!

jaya pāpa-vimocana tāpa-nirāśana
jīvera tri-tāpa-hārī

Glory to you, O savior from sin, destroyer of sufferings, and who removes the threefold miseries from the spirit souls! ❧

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DEFEATING OUR SIX ENEMIES

bhavad dāsyē kāmāḥ krudhapi tava nindākṛtjane
tvaducchiṣṭe lobho yadi bhavati moho bhavati ca
tvadīyatve mānas tava caraṇa pāthojam adhunā
madaś ced asmābhir niyata ṣaḍ-mitrair api jitam

O Lord! If we engage our lust in serving you, our anger against those who blaspheme you, our greed in honoring your remnants, our illusion in trying to achieve your lordships, our ego in being your devotees, and our pride in drinking the honey of your lotus feet, then we may easily defeat these six enemies of lust, anger, greed, illusion, false ego, and pride that are always surrounding us. ❧

— *Hari-bhakti-kalpa-latikā*. Written by an unknown Vaishnava author. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2000. Text 3.15



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Ray Shekhar

LORD CHAITANYA'S GREATEST GIFT

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Lord Chaitanya's greatest gift was his teaching that Krishna can be actually treated as one's lover. In this relationship the Lord is so much attached that he expresses his inability to reciprocate. Krishna was so obliged to the gopis, the cowherd girls of Vrindavan, that he felt unable to return their love. "I cannot repay your love," he told them. "I have no more assets to return." Thus, devotional service is performed on this excellent platform, and Chaitanya Mahaprabhu gave knowledge of the devotee's relationship to Krishna as lover and beloved. No previous incarnation or ācārya ever gave it. Rupa Goswami wrote of Chaitanya: "Devotional service itself is the highest platform, the glorious platform which you have contributed. You are Krishna in a yellow complexion, and you are Sachinandana, the son of mother Sachi. Those who hear *Caitanya-caritāmṛta* will keep you in their hearts. It will be easy to understand Krishna through you." Thus Chaitanya Mahaprabhu came to deliver Krishna. His method of deliverance was not meditation, fruitive activities, or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can

actually be developed can be learned from the *vaiṣṇava* philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in *vaiṣṇava* literatures. It is the unique and highest development of love of God that is given by Chaitanya Mahaprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love that is found in the Godhead. Whatever we find within our experience within this conditional life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real transcendental love, we have to transfer our love to the supreme lovable object — the Supreme Personality of Godhead. This is the basic principle of Krishna consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of dogs or cats. Thus love that does not have Krishna as its object leads downward. It is not that Krishna

or God is something obscure or something that only a few chosen people can attain. Chaitanya Mahaprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately, no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe *what* or *who* the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Chaitanya Mahaprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Radharani, Chaitanya tries to love Krishna as Radharani loved him. Krishna was always amazed by Radharani's love. "How does Radharani give me such pleasure?" he would ask. In order to study Radharani, Krishna lived in her role and tried to understand himself. This is the secret of Lord Chaitanya's incarnation. Chaitanya is Krishna, but he has taken the mode or role of Radharani to show us how to love Krishna. Thus he is addressed: "I offer my respectful obeisances unto the Supreme Lord who is absorbed in Radharani's thoughts." ❀

— From the introduction to *Teachings of Lord Caitanya*.

PURE DEVOTEES AND INTERNAL DEVOTEES

Sri Srimad Gour Govinda Swami Maharaja

*eka mahāprabhu, āra prabhu duijana
dui prabhu seve mahāprabhura caraṇa*

[Referring to Sri Chaitanya Mahaprabhu, Nityananda and Adwaita Prabhus:] One of them is *mahāprabhu*, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of *mahāprabhu*.

*ei tina tattva,—'sarvārādhyā' kari māni
caturtha ye bhakta-tattva,—'ārādhaka' jāni*

The three predominators [Chaitanya Mahaprabhu, Nityananda Prabhu and Adwaita Prabhu] are worshipable by all living entities, and the fourth principle [Sri Gadadhar Prabhu] is to be understood as their worshiper.

*śrīvāsādi yata koṭi koṭi bhakta-gaṇa
'śuddha-bhakta'-tattva-madhya tān-sabāra gaṇana*

There are innumerable pure devotees of the Lord, headed by Srivas Thakur, who are known as unalloyed devotees.

*gadādhara-pañḍitādi prabhura 'śakti'-avatāra
'antaraṅga-bhakta' kari' gaṇana yānīhāra*

The devotees headed by Gadadhar Pandit are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord. — Cc. ādi 7.14-17

Here Kaviraj Goswami speaks about the *pañca-tattva*, gradually developing the narrative to describe the relative positions of the *antaraṅga-bhaktas*, very confidential devotees, and the *śuddha-bhaktas*, pure devotees. What is the difference between a *śuddha-bhakta* and an *antaraṅga-bhakta*? There are five principle *rasas* — *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. The devotees in these mellows are all *śuddha-bhaktas*, but they cannot all be called *antaraṅga-bhaktas*, confidential devotees. *Antaraṅga-bhaktas* are in *mādhurya-rasa*. This is the difference between the *śuddha-bhakta* and the *antaraṅga-bhakta*. Gadadhar Pandit is in *mādhurya-rasa*, while the other devotees of Gaurāṅga Mahaprabhu headed by Srivas are *śuddha-bhaktas*, pure devotees. Their *rasa* may be in the categories of *dāsyā*, *sakhya*, or *vātsalya*, but not *mādhurya*. But if those devotees develop their attraction to Chaitanya Mahaprabhu then they will be elevated to the category of *antaraṅga-bhaktas*, internal devotees. When they develop that *kāntā-bhāva*, the mood of a consort, they will come to *mādhurya-rasa* and think of themselves as *gopīs*, with Krishna, Gopinath, Gopikanta, as their only husband. With such pure love they may be elevated to *mādhurya-rasa*. Unless they are elevated to that level, they can never be categorized as *antaraṅga-bhaktas*. This is the difference between *śuddha bhakta* and *antaraṅga bhakta*. Here [referring to the above verses] it is stated that the devotees of Nityananda Prabhu or Adwaita Prabhu are *śuddha bhaktas* — they may be in one of the *rasas* such as *dāsyā*, *sakhya*, or *vātsalya*, but not in *mādhurya*. Although there are five *rasas*: *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*, Mahaprabhu discouraged *śānta rasa* in his teachings. He said in the *Caitanya-caritāmṛta* (ādi 3.19), *cāri bhāva-bhakti diyā nācāmu bhuvana* — "I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service." He only gave these four *rasas* — *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*. There is no *śānta-rasa* in Mahaprabhu's teaching. Why? Mahaprabhu said, (Cc. *madhya* 19.218):

*śāntera svabhāva — kṛṣṇe mamatā-gandha-hīna
'param-brahma'-'paramātmā'-jñāna pravīṇa*

It is the nature of *śānta-rasa* that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramatma is prominent.

Why did Mahaprabhu discourage *śānta-rasa*? Because *śānta-rasa* is neutral, *nirapekṣa-bhāva*, a mood of indifference. In *śānta-rasa*, *jñāna-bhāva*, knowledge of the Lord as *param-brahma*, the supreme truth, and *paramātmā*, the all-pervading supersoul, are prominent — not attraction toward Krishna.

In his conversation with Ray Ramananda, all these *rasas* are elaborately described. Mahaprabhu was asking questions and Ray Ramananda was answering. This is found in the *madhya-līlā*, chapter eight, of *Śrī Caitanya-caritāmṛta*. Text 57 there states:

*prabhu kahe, — “paḍa śloka sādhyera nirṇaya”
rāya kahe, — “sva-dharmācarane viṣṇu-bhakti haya”*

Mahaprabhu asked Ray Ramananda: “Recite a verse that speaks about *sādhyā* and *sādhana* — the ultimate goal of life and the means to attain it. These two words, *sādhyā* and *sādhana*, should be understood. They are most important in *Caitanya-caritāmṛta*. There are different types of *sādhana*. We follow *bhakti-sādhana*. *Sādhyā* refers to what is to be achieved, the ultimate result.

Ray Ramananda said, “If someone strictly follows *varnāśrama-dharma* then one can get *viṣṇu-bhakti*.

Mahaprabhu said, *eho bāhya* — “That is external. Speak something more.” Then Ray spoke about *karmārpaṇa*, whereby one offers the results of his work to Krishna. Again, Mahaprabhu said, “This is external. Go ahead.”

Then Ray said, *svadharma-tyāga* — One should give up or go beyond *varnāśrama-dharma*.

Again, Mahaprabhu said, “No, this is *bāhya*, external. Speak more.”

Ray said: “Superior to this is *jñāna-miśrā-bhakti*, devotion mixed with knowledge.”

Mahaprabhu replied, “That is also *bāhya*, external.”

Ray said: “If someone is fortunate enough and gets the association of a mahatma and hears from his lips with firm faith, *śraddhā*, about the transcendental pastimes of the Supreme Lord Krishna, that is superior.”

Mahaprabhu welcomed this, “Yes. *eho haya* — This is something. But speak more.”

Ray then said that *prema-bhakti* is the topmost goal — *sarva-sādhyā-sāra*.

Mahaprabhu replied, “This is certainly the limit of perfection, but please be merciful to me and speak more if there is more.” Then Ray gradually developed his explanation up to *mādhurya-rasa*.

This is very important. One who is related to the Supreme Lord Krishna in *mādhurya-rasa* is an *antaraṅga-bhakta*, a most confidential devotee. Devotees who are related to Krishna in *dāsya*, *sakhya* or *vātsalya* may be categorized as *suddha-bhaktas*, but only one who is related to Krishna in *mādhurya-rasa* and is experiencing *kāntā-bhāva* like the *gopīs* is *antaraṅga*. That is the conclusion. Ray Ramananda will continue to speak, developing the mellow from *dāsya*, *sakhya*, and *vātsalya* to *mādhurya*.

We should chant Hare Krishna with the same feeling of separation from Krishna as Radharani was feeling. This is most important. Someone who hears from a dear devotee of Sriman Mahaprabhu can come to this *mādhurya-rasa*. Otherwise it is not possible.

In *mādhurya-rasa*, all other *rasas* are included. Krishnadas Kaviraj Goswami states (Cc. ādi 7.18-19):

*yāñ-sabā lañā prabhura nitya vihāra
yāñ-sabā lañā prabhura kīrtana-pracāra
yāñ-sabā lañā kareṇa prema āsvādāna
yāñ-sabā lañā dāna kare prema-dhāna*

“The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the *sañkīrtana* movement, only with them does the Lord taste the mellow of conjugal love, and only with them does he distribute this love of God to people in general.”

— Lecture on *Śrī Caitanya-caritāmṛta* ādi 7.14-17, Bhubaneswar, May 1990.

PUSKAR TIRTHA AND NABADWIP

Adapted from

Srila Narahari Chakravarti Thakur's

Śrī Bhakti-ratnākara 12.314-336

There was once a highly experienced old brahmin who was expert in meditation and a scholar in all scriptures. Although he was living in the sacred land of Nabadwip, he had great reverence for Pushkar Tirtha and strongly desired to visit there. However, due to old age he was unable to do so. He began

to privately lament, “Greatly unfortunate am I, who cannot see Sri Pushkar Tirtha, as it is situated in a distant land. I have spent my golden years in vain! I am doubtful if Sri Tirtha will ever favor me to go there.” Observing the brahmin’s miserable state of mind, Sri Pushkar Tirtha, out of kindness, appeared before him in his personified form, along with a new pond full of pure water. Sri Pushkar Tirtha Raj spoke sweetly, “Do not lament any more. Come and take your bath in this *kuṇḍa*.” The brahmin became very happy and hastily took his bath. As soon as he got up from the *kuṇḍa* he obtained celestial knowledge.

The brahmin fell on the ground before Pushkar Tirtha, and with folded hands told him, “It is kind of you to come from such a distant place just for me.”

Pushkar replied, “I have not come from a distant place. On the contrary, I always live here in Nabadwip. All the holy tirthas stay in this place offering their homage.

“Nabadwip Dham is the eternal abode of love and devotion and the sporting place of Sri Gaurachandra, who performed the *rāsa* dance in Vrindavan. He is Shyam in Vrindavan and Gaura in Nabadwip. This Kali-yuga will float in the river of happiness due to Prabhu’s manifest and unmanifest



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pastimes. In this age, Mahaprabhu will distribute the precious gem of devotion, deliver the living beings from damnation, and reveal the glory of *sañkīrtana*. The fortunate people of Nadia can see the pastimes of Sri Chaitanya Mahaprabhu.”

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BEAUTIFUL GAURASUNDAR

Ray Shekhar

For information about the poet Ray Shekhar,
see Bindu issue 66.

(Sung in *kāmoda-rāga*)

*sundara sundara gaurāṅga-sundara, sundara sundara rūpa
sundara pirīti rājyera jemati, sundara sundara bhūpa*

Beautiful, beautiful is Gauranga-sundara,
Beautiful, beautiful is his form.

Beautiful is his kingdom of love,

Of which he is the beautiful, beautiful king.

*sundara vadane sundara hāsani, sundara sundara śobhā
sundara nayane sundara chāhani, sundara mānasa-lobhā*

Beautiful is his face; beautiful is his smile.

Beautiful, beautiful is his aura.

Beautiful are his eyes; beautiful is his glancing.

Beautiful he makes the mind greedy for him.

*sundara nāsāte sundara tilaka, sundara dekhite ati
sundara śravane sundara kuṇḍala, sundara tāhār jyoti*

Beautiful is his nose; beautiful is his *tilaka*.

Beautiful is all of him to behold.

Beautiful are his ears; beautiful are his earrings.

Beautiful are their radiant effulgences.

*sundara mastake sundara kuntala, sundara meghera pāra
sundara gīmete sundara dolaye, sundara kusuma-hārā*

Upon his beautiful head is his beautiful hair,
Beautiful like billows of rain clouds.

Upon his beautiful neck swinging beautifully
Is a beautiful garland of flowers.

*sundara nadīyā-nagare bihāra, sundara caitanya-chānda
sundara līlā saundarya nā bujhe, śekhara janama-āndha*

Beautiful are his pastimes in Nadiya,

Beautiful is the moon-like Chaitanya-chanda.

Not comprehending the beauty of his beautiful pastimes,

Shekhara remains blind from birth.

— Translated by Sri Dasarath Suta Prabhu. From *Rādha-Krishna Nectar*, page 192. Published by Nectar Books. Union City, Georgia, USA. 1992.



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Highlights

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• SITA RAMA, THE IDEAL HUSBAND AND WIFE

Sri Srimad Gour Govinda Swami Maharaja

• NOT ATTRACTED BY MERE BEAUTY

Srila Rupa Goswami Prabhupada

A VOW TO SEE LORD RAMA

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



One citizen approached Lord Ramachandra and his brother, Lakshman, and informed them, "While you were absent on your tour for a fortnight or a month, this brahmin has not eaten even a drop of water during your absence." "Why?" "Because he comes here to see you, darshan." His vow was that only after seeing Ramachandra and offering his obeisances would he then go home and take his breakfast. Because he could not see Lord Ramachandra for a fortnight or a month while the Lord was out on political tour, he did not eat even.

At that time there was a statue of Ramachandra which had been worshiped in the family from Maharaja Ikṣvaku. Maharaja Ikṣvaku, the son of Manu, happens to be the forefather of the family in which Ramachandra appeared. He was a devotee of Lord Rama, and he was worshiping the statue of Lord Rama. That statue was worshiped by the family, one after another. But when Ramachandra was actually present the Lord kept that statue in the closet of his room. When Ramachandra was informed by Lakshman how that brahmin was so steady and strong in his vow, Ramachandra ordered that the statue be delivered to him, "so that in my absence he can offer respect to the statue." That statue, *arca*, of Ramachandra is

[next column](#) 

still existing in South India. It is being worshiped from that time. 

— Lecture on the appearance day of Lord Ramachandra. Hawaii. 27 March 1969.

SITA RAMA

THE IDEAL HUSBAND AND WIFE

Sri Srimad Gour Govinda Swami Maharaja

A lecture on Śrīmad Bhāgavatam 9.10.11

Lord Rama is *maryādā-puruṣottama*, the top-most example of and enjoyer of Vedic propriety. He never transgresses *veda-maryādā*, Vedic regulation and etiquette. He is ideal in every sphere. He is the ideal husband, ideal father, ideal son, ideal brother, ideal friend, and ideal king. Lord Ramachandra taught both materially and spiritually. He came to establish the ideal and to teach the people in general. In this verse, the words "*strī-saṅginām gatim*" indicate that the Lord Himself showed the condition of a person attached to a woman. Lord Ramachandra showed by his own example that a person who is attached to a woman will suffer. If a lusty person is very attached to women he must definitely suffer. In his purport, Prabhupada has explained both the material side and the spiritual side. Regarding the material side, he has written:

According to moral instructions, *gr̥he nārīṁ vivarjayet*: when one goes on a tour, one should not bring his wife. Formerly, men used to travel without conveyances. But still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord



Ramachandra when banished by the order of His father.

Attachment to women will cause suffering, crying, and hardship. It will definitely put one into trouble. Lord Ramachandra showed that material side. If one takes his wife with him when he leaves home, he will suffer. Srila Prabhupada describes here that there is no question of independence for a woman:

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by *rākṣasas* like Ravan.... The conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (*asamakṣam*), for a woman cannot protect herself independently.

Crest Jewel of Wives

As the ideal man, Lord Rama acted as the ideal husband. The demon Maricha came before Sita and Rama in the form of a golden deer. Lord Rama knew that it was an illusory deer. When Sita asked for that deer, Rama could have told her, but he didn't say anything. Rather, he ran behind the deer to catch it. Thus he set the example of an ideal husband who fulfills the demands of his wife. When he came back, Sita had been kidnapped by Ravan and Rama could not find her. Rama cried and cried, "O Sita! O Sita!" In this way — *strī-saṅginām gatim* — the Lord himself showed the situation of a person attached to a woman. If one is attached to a woman he must suffer like that. He must cry. When the wife is kidnapped, one's duty is to rescue her. A fierce battle was fought between Rama and Ravan, and then Rama rescued Sita. He is the ideal husband, *maryādā-puruṣottama*.

One question arises here: Rama's father ordered only Lord Rama to go to the forest. Why did Sita go? As Ramachandra is the ideal husband, similarly, Sita is the ideal wife. She is *satī-śiromaṇi-pati-vratā*, the crest jewel of all devoted chaste wives. She set the example that a devoted wife always stays with her husband and serves him. When Ramachandra received the order from his father to go to the forest, Sita said, "I will go with you." Rama said, "Why will you go? You have not been ordered. You stay here in Ayodhya. You cannot go. In the forest there are many dangers. The forest paths are not nice roads. They are filled with thorns

and pebbles that will hurt your delicate feet. You cannot walk barefoot. You cannot live in the forest." Sita said, "Yes, you have said that I should stay in Ayodhya, but where is Ayodhya? Where there is Rama, there is Ayodhya." Sita was very intelligent. A chaste and devoted wife has pure intelligence that comes from the Lord. "Yes, I will stay in Ayodhya. Where there is Rama, there is Ayodhya, and without Rama there is no Ayodhya. So I will stay with you." So she went to the forest with Rama. And the Lord's *līlā* took place there.

Transformation of Love

Generally, those who are attached to a woman suffer. But spiritually, when there are feelings of separation between the Lord and the pleasure potency, the spiritual bliss of the Lord increases. This is the spiritual side of this subject. In his purport to this verse, Srila Prabhupada has just hinted, just touched on it. He has quoted Swarup Damodar Goswami saying "*rādhā-kṛṣṇa-praṇaya-vikṛtiḥ hlādinī-śaktiḥ*", but he has not explained it. Some explanation is required. It is a very deep and confidential subject. Srila Prabhupada deliberately did not explain it in depth because common people cannot understand it. If someone develops greed, he will inquire about it. Srila Prabhupada is inspiring the reader to develop greed for it. When one makes further advancement on the path of devotion one will naturally inquire about it. This is inquisitiveness, *jijñāsā*.

This topic is explained in *Caitanya-caritāmṛta* (ādi 4.59-60, 68-69, 71):

*rādhikā hayena kṛṣṇera praṇaya-vikāra
svarūpa-śakti—'hlādinī' nāma yāñhāra*

Srimati Radhika is the transformation of Krishna's love. She is His internal energy called *hlādinī*.

*hlādinī karāya kṛṣṇe ānandāsvādāna
hlādinīra dvārā kare bhaktera poṣaṇa*

That *hlādinī* energy gives Krishna pleasure and nourishes his devotees.

*hlādinīra sāra 'prema', prema-sāra 'bhāva'
bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'*

The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion [*bhāva*], and the ultimate development of emotion is *mahābhāva*.

*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi*

Sri Radha Thakurani is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krishna.

*kṛṣṇa-prema-bhāvitā yānra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā krīḍāra sahāya*

Her mind, senses and body are steeped in love for Krishna. She is Krishna's own energy, and she helps him in his pastimes.

In the above cited verse, Kaviraj Goswami says, *rādhikā hayena kṛṣṇera praṇaya-vikāra* — Radharani is the transformation of the love of Krishna, *praṇaya-vikāra*. When we speak about the love of Radha and Krishna, then the topic of the gradual development of *prema*, *rati*, *sneha*, *māna*, and *praṇaya* comes. The first rise of *prema* is called *rati*. When it becomes condensed it is called *prema*. When it becomes more condensed it becomes *sneha*. When even more condensed it is called *māna*. When *māna* becomes condensed then it becomes *praṇaya*. *Rati*, *prema*, *sneha*, *māna*, and *praṇaya*. *Praṇaya* is the fifth stage of development.

Manuscript in a Locked Box

In the purport to today's verse, Srila Prabhupada quotes Swarup Damodar Goswami, *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ* — "The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord's internal pleasure-giving potency." *Praṇaya-vikṛtir* means a transformation of love.

This subject of *rati* was discussed when Mahāprabhu met Raya Ramananda. That discussion is known as *rāmānanda-saṁvāda* and appears in the eighth chapter of the *madhya-līlā* of *Caitanya-caritāmṛta*. Mahāprabhu asked many questions and Raya Ramananda was answering. In a purport to that conversation, Srila Prabhupada wrote: "Srimati Radharani is the most important of all *gopīs* and her specific loving service is the highest expression of *mādhurya-prema*." [Srila Prabhupada's *In Search of the Ultimate Goal of Life*, first printing, p.62] And in the ninth canto purport under discussion, Srila Prabhupada says, "The *hlādinī* potency of the Lord belonging to the *śṛṅgāra-rasa*, *mādhurya-rasa*, the mellow of conjugal love in the spiritual world..."

Because this topic has come up I am speaking about it. Srila Prabhupada has just hinted about the subject and I am just inspiring you

to develop greed for it. Because you are gross materialists you cannot understand it. You will color it in a material way. That is very dangerous. When you make spiritual advancement you will be able to understand. Otherwise not. Prabhupada deliberately didn't discuss the topic here. But he knows it and it is there in *Caitanya-caritāmṛta*. He wrote all these things, but he kept it hidden. He didn't bring it out. Now it is coming out. It is all mentioned here. This topic is like a manuscript that was kept in a locked box.

There is some danger here that the neophytes will give these topics some material color. Again in his book, *In Search of the Ultimate Goal of Life*, p. 62-63, Srila Prabhupada has written:

Therefore it is better that the neophyte practitioners in the devotional field not try to understand the intimacies of Srimati Radharani's confidential service. However, expecting that submissive and bonafide devotees will understand Srimati Radharani's service in the future, these confidential discussions are described by Srila Krishnadas Kaviraj Goswami in *Caitanya-caritāmṛta*.

Devotees who have been fortunate enough to rise to the spontaneous service of Godhead, *rāgānugā-bhakti*, and who have developed an attraction for *mādhurya-prema*, may follow in the footsteps of the confidential associates of Srimati Radharani and their assistants called the *mañjarīs*.

Srila Prabhupada continued:

The ecstasy that was felt by Srimati Radharani when she met Uddhava in Vraja in her mournful mood of separation from Sri Krishna is personified in Lord Chaitanya.

Who is Chaitanya Mahāprabhu? Radharani's mournful mood of separation from Sri Krishna is personified in Lord Chaitanya. No one should imitate Lord Chaitanya's transcendental feelings, because it is impossible for a living being to reach that stage. However, at the stage of developed consciousness one may follow in his footsteps. These are the hints given by experienced, self-realized devotees in the line of Srila Rupa Goswami, who in *kṛṣṇa-līlā* is Rupa-manjari, a distinguished cowherd girl.

Fire Covered by Smoke

Ramananda Raya explained a *śloka* from *Padma Purāṇa*: [This verse is from the *Padma Purāṇa* and is included in Srila Rupa Goswami's

Laghu-bhāgavatāmṛta (2.1.45). It also appears as Cc. ādi 4.215, madhya 8.99, and madhya 18.8.]

yathā rādhā priyā viṣṇoḥ tasyāḥ kuṇḍam priyam tathā sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā

Srimati Radharani is the most beloved cowherd girl of Sri Krishna. Not only Srimati Radharani, but also the lake known as Radha-kunda is as dear to Sri Krishna as Srimati Radharani herself.

The first rise of *prema* is called *rati*. In the *rati* section of *Ujvala-nīlamanī* [Chapter 14 verses 45-58], you will find that *rati* has three categories. They are *sādhārāṇī*, *samañjasā*, and *samarthā*. An example of *sādhārāṇī-rati* is Kubja. Surpanakha in *rāma-līlā* became Kubja in her next birth. Kubja's love is of the *sādhārāṇī-rati* category, and it extends up to the level known as *prema*. After *rati* comes *prema*, then *sneha*, then *māna*, and then *praṇaya*. After *praṇaya* comes *rāga*, *anurāga*, *bhāva*, and it goes higher to *mahābhava*. *Sādhārāṇī-rati* is a rare achievement, and is compared to a jewel. Its condition is like fire covered with smoke.

Superior to *sādhārāṇī-rati* is *samañjasā-rati*. The example of *samañjasā-rati* is the wedded wives of Krishna in Dwarka, headed by Rukmini. This is *svakīya-bhāva*. Sita comes under the *svakīya* category. Sita's love belongs

to the category of *samañjasā-rati*. *Samañjasā-rati* extends up to the level known as *anurāga* — *rati*, *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*. This love is like a jewel, not an ordinary *maṇi*, gem. It is very rare. *Sādhārāṇī-rati* is like fire covered with smoke, whereas *samañjasā-rati* is effulgent, *ujjvalitā-bhāva*.

The best and last type of *rati* is *samarthā-rati*. The example is the *gopīs* headed by Srimati Radharani. *Samarthā-rati* is topmost. Its limit is the last limit, *mahābhāva*. This *rati* is compared to a *kaustubha-maṇi*. Kubja's *rati*, *sādhārāṇī*, is like an ordinary *maṇi*, jewel. The *samañjasā-rati* of the wedded wives of Krishna headed by Rukmini, is like *candrakānta-maṇi*, but the *samarthā-rati* of the *gopīs* is like *kaustubha-maṇi*, and it is very, very, very rare. No one can understand that love by dint of their intelligence, knowledge, merit, scholarship, nor through logic or argument. There is no tinge of material lust in it. ❀

— From Mathura Meets Vrindavan. Gopal Jiu Publications. Bhubaneswar. 2004. Chapter nine.

NOT ATTRACTED BY MERE BEAUTY

Srila Rupa Goswami's

Lalita-mādhava Nāṭakam 5.116

Being requested by Rukmini to rescue her from a forced marriage with Sisupal, Krishna arrived in the city of Kundina with his friend Garuda. In honor of the upcoming wedding, Rukmini's brother had organized a fire sacrifice for the goddess Durga in her temple and had stationed many guards around it to keep out unwanted persons. Krishna and Garuda disguised themselves as dancers and gained entrance to the temple. When Rukmini arrived, Garuda pointed her out to Krishna, and told him that Rukmini was far more beautiful than even Lakshmi, the Goddess of fortune. Krishna replied:

sakhe bhavatu. kim etena, yad eṣa rūpa-mātreṇa na hāryo hariḥ.

"O my friend, your words are certainly true. But it matters little, since Lord Hari is not enchanted by beauty alone." ❀

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- THE GAURA RIVER OF ECSTATIC LOVE

By the medieval poet Ray Sekhar

NECTAR FLOWING IN OUR EARS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



Sri Chaitanya Mahaprabhu also recommended this process of hearing as a means of self-realization in the present age of Kali. In this age it is very difficult to follow thoroughly the regulative principles and studies of the Vedas which were

formerly recommended. However, if one gives aural reception to the sound vibrated by great devotees and *ācāryas*, that alone will give him relief from all material contamination. Therefore it is the recommendation of Chaitanya Mahaprabhu that one should simply hear from authorities who are actually devotees of the Lord. Hearing from professional men will not help. If we hear from those who are actually self-realized, then the nectarean rivers, like those which are flowing on the moon planet, will flow into our ears. ❀

— *Nectar of Devotion*, chapter 10

MUST DEVOTEES TAKE SANNYASA?

Srila Thakur Bhaktivinode

Śrī Caitanya-śikṣāmṛta, chapter six, part four

Should all the aspirants for *prema* leave family life and take *sannyāsa*? A person should accept whatever ashram he judges as favorable for practice leading to *prema*. It may be *gr̥hastha*, *vānaprastha* or *sannyāsa* ashram. If one ashram is unfavorable he should give that up. Examples of householders among Lord Chaitanya's associates are Srivas Pandit, Pundarika Vidyanidhi, and Ramananda Ray. At the same time they were natural *paramahamsas*. In more ancient times also there are many examples of householders, such as Ribhu, the son of Brahma, who were *paramahamsas*. However, Ramanujacharya, Swarup Damodar Goswami, Madhavendra Puri, Haridas Thakur, Sanatan Goswami and Raghunath Das Goswami, finding *gr̥hastha* ashram unfavorable for chanting, gave it up and accepted *sannyāsa* ashram. ❀

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THE GLORIES OF ABHIRAM THAKUR

Adapted from

Srila Narahari Chakravarti's
Śrī Bhakti-ratnākara 4.102-147

Most scholars and devotees agree that Srinivas Acharya was between the ages of 15 and 20 when he left home to go to Vrindavan. On the way he decided to visit various associates of Sri Chaitanya Mahaprabhu in West Bengal. In the town of Kardaha he had darshan of Vasudha and Jahnava, the wives of Lord Nityananda Prabhu. Jahnava instructed him to have darshan of Abhiram Thakur in the village of Khanakul. Srinivas met an old brahmin from Khanakul who, while showing him the way, began telling him about the glories of Abhiram Thakur.

śrī ṭhākura abhirāma guṇera ālaya
tomare karibe anugraha atīśaya

“Sri Thakur Abhiram is an ocean of transcendental qualities. Certainly he will bestow his mercy upon you. (Text 102)

abhirāma gosvāmīra pratāpa pracāṇḍa
yān're dekhi' kāṇpe sadā durjaya pāṣaṇḍa

“Abhiram Thakur is very powerful. Upon seeing him, the atheist demons tremble in fear. (Text 103)

nityānanda-āveśe unmatta nirantara
jagate vidite yān'ra kṛpā manohara

“Endowed with the potency of Lord Nityananda, Abhiram is constantly mad in ecstasy. His wonderful mercy is known throughout the world. (Text 104)

ahe śrīnivāsa! kata kahiba tomāre?
jīva uddhārite avatīrṇa vipra-ghare

“My dear Srinivas, what shall I tell you about him? He appeared in the house of a brahmin to deliver mankind. (Text 105)

sarva-śāstre paṇḍita parama manorama
nṛtya-gīta-vādye viśārada nirupama

“He is not only a genius in all scriptures, but he is expert in dancing, singing, and the playing of musical instruments. (Text 106)

prabhu nityānanda-balarāmera icchāte
karila vivāha vijñā viprera gṛhete

“According to the desire of Nityananda-Balarām, Abhiram married the daughter of a wise brahmin. (Text 107)

śrī abhirāmera patnī-nāma śrī mālinī
tāñhāra prabhāva yata kahite nā jāni

“The wife of Abhiram is Sri Malini Devi. Her good qualities are beyond description. (Text 108)

ahe śrīnivāsa! śrī ṭhākura abhirāma
kṣṇa-līlā-kāle eñha prasiddha śrīdāma
ebe sei purva-kriyā-dvāre vyakta hailā
kona bhṛtye śrīdāma-rūpete dekhā dilā

“O Srinivas, the famous Sridam of Krishna's Vrindavan pastimes has appeared again as Abhiram Thakur. To some devotees he reveals his Sridam form. (Text 109-110)

śrī ṭhākura abhirāma prema-mūrti-maya
sarva-loke pūjya, yaśaḥ kebā nā ghuṣaya?

“Sri Thakur Abhiram is the image of divine love and is adored by the whole universe. Who will not marvel at his glories? (Text 111)

śrīdāmākhyāñ purā prema-mūrtiñ vipra-śiromaṇiñ
śrī-mālinī-patiñ pūjyam abhirāmam ahañ bhaje

“Sri Vedagarbha Acharya [a disciple of Sri Abhiram Thakur] has described Abhiram in the following verse: ‘That same person who was Sridam, the cowherd boy friend of Krishna in *vr̥ndāvana-līlā*, is now the husband of Malini and the manifestation of divine love, Sri Abhiram Thakur. I offer my obeisances to the lotus feet of Sri Abhiram Thakur.’ (Text 112)

“My dear Srinivas, how wonderful are the activities and eagerness of Abhiram Thakur in the worship of his Lord! Gopinath once appeared to Abhiram in a dream and pointed out the place where he was hidden. After digging in that place, Abhiram unearthed the beautiful deity. People from all directions came to see Gopinath, after which their miseries were entirely eradicated. People bathed in and drank the celestial water of the pond where Gopinath had revealed himself. That pond became famous as Rama Kund and innumerable people visited there. Sri Malini Devi and Sri Abhiram Thakur and their associates began to serve Gopinathji in great ecstasy. From time to time, Nityananda Prabhu and his associates would visit the house of Abhiram Thakur.

“One day Abhiram began to dance in the madness of ecstatic love for the Lord. The beauty of that dancing was beyond description.

In the transcendental mellow of friendship for Krishna, Abhiram wanted to play a flute, but despite his eager attempts he could not find his flute. Then Abhiram saw a huge log which hundreds of people could not have lifted. He easily picked up that log and then held it in his hand like a flute. In this way, Abhiram Thakur used to surprise the residents of his village with his display of transcendental pastimes.

“However, in the absence of Nityananda Prabhu, Abhiram remained alone. He sighed heavily and refused to speak to anyone. Abhiram Thakur’s activities are difficult to understand. Although only extremely fortunate persons can understand him, I know that you will understand everything personally, my dear son. But please be very careful.”

The brahmin spoke to Srinivas affectionately as he led him to the house of Abhiram Thakur. Srinivas offered his obeisances at the lotus feet of the brahmin and remembered his Lord Nityananda Chandra.

Following the instructions of Jahnava Devi, Srinivas approached the house of Abhiram Thakur. Standing outside the front door of the house, he offered his obeisances. Everyone in the village witnessed the arrival of Srinivas. Due to separation from Sri Nityananda Prabhu, Abhiram Thakur remained in ecstatic love for the Lord and never spoke to anyone.

Understanding that Srinivas had arrived, Abhiram Thakur smiled to himself and decided to test the boy. He gave Srinivas ten cowries, [a coin of the smallest denomination] in order to prepare his food, and Srinivas bought the necessary ingredients. Srinivas took the ingredients to the bank of the Dwarkeshwar River and cooked something, which he offered to Lord Krishna. At the time of the offering, Abhiram Thakur sent four men to Srinivas and Srinivas greeted them happily. He offered his obeisances to those four persons and fed them the *prasāda* from Lord Krishna’s offering. He also took some of the *mahāprasāda* himself. The four men returned to Abhiram fully satisfied by Srinivas’ behavior. Abhiram Thakur had tested Srinivas simply to show him as an

example to others. Then he invited Srinivas to sit beside him.

Abhiram Thakur had a whip named Jayamangal with which he touched Srinivas’s body three times. In his ecstasy, he hit Srinivas with the whip and laughed loudly while speaking. When he raised the whip again to touch Srinivas, Malini entered and took hold of his hand.

Malini Devi said, “My dear Lord, please control yourself now. You have bestowed sufficient mercy upon him. Srinivas is only a boy. If he loses control of himself in ecstatic love of God, then how will he perform his duty?”

Malini and Abhiram Thakur were both satisfied and they placed their hands on the head of Srinivas. Srinivas fell down at their feet and as they lifted him up they soaked him with tears from their eyes. I am unable to describe the affection that they showed for Srinivas. After offering Srinivas to the lotus feet of Radha Gopinath, they instructed him to go to Vrindavan. ❧

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HARSH WORDS

Mahābhārata, udyoga parva 34.73-77

Shortly before the battle of Kurukshetra took place, Vidura offered the following advice to Dhritrarastra:

*abhyāvahati kalyāṇaṁ vividhaṁ vāk subhāṣitā
saiva durbhāṣitā rājann anarthāyopapadyate*

Words spoken sweetly bring many blessings, but the same words spoken harshly, O king, generate evil.

*sohate sāyaker viddhaṁ vanaṁ paraśunā hatam
vācā duruktaṁ bibhatsaṁ na samrohati vāk-kṣatam*

A forest, whether pierced by arrows or cut down by scythes, grows again, but a heart pierced with harsh and rude words never recovers.

*karṇinālīkanārācān nirharanti śārīrataḥ
vāk-sālyas tu na nirhartuṁ śakyo hṛdisāyo hi saḥ*

Arrows and darts can be extracted from the body, but the darts of words cannot be extracted from the depth of the heart.

vāk-sāyakā vadanān niṣpatanti
yair āhataḥ śocati rātry ahāni
parasya nāmarmasu te patanti
tān paṇḍito nāvasrjet pareṣu

Arrows of words are shot from the mouth, wounded by which one grieves night and day, for they pierce the innermost core of the heart. Therefore a wise man should not fire such arrows upon others. ❧

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THE GAURA RIVER OF ECSTATIC LOVE

By the medieval poet Ray Shekhar

In his book, A History of Brajabuli Literature, the scholar Sukumar Sen writes the following:



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Ray Shekhar, or Kavi-shekhar as he very often styled himself, was the greatest poet of Brajabuli and Bengali lyric literature among the successors of Govinda Das Kaviraj. Ray Shekhar seems to have been a younger contemporary of Govinda Das, as he apparently imitated the latter in some of his poems. Ray Shekhar was a disciple of Raghunandan Goswami of Sri Khanda. His native place was the village of Parana-gram in the district of Burdwan. From the titles “Ray” and “Nripa” it appears that he was a rich landholder.

Dhānāśī-rāga

gaurāṅga rasera nadī premara taraṅga
uthaliyā yāiche dhārā kabhu nahe bhaṅga

From Lord Gauranga flows a great river of nectar. The waves of that river are waves of ecstatic spiritual love. That flooding river never stops flowing.

abhirāma sārāṅga tāya taṭa dui-khāni
acyutānanda tāhe premara ghuraṇi

Abhiram Thakur and Saranga Thakur are the river's two banks. Acyutananda is its whirlpool of ecstatic love.

srota bahi yāya tāhe śrī-advaitacandra
dubāri kāṇḍāri tāhe prabhu nityānanda

Sri Adwaitachandra is that river's current. Lord Nityananda is both the diver that swims in that river and the captain of the boat that plies its waters.

prema jalacara śrīvāsādi sahacara
svarūpa śrī-rūpa bhela premara khakara

Srivas Thakur and his associates are the fish that swim in those waters of spiritual love. Svarup Goswami and Rupa Goswami are the sunlight of ecstatic love glistening on that river.

thākuka ḍubibāra kāja paraśa nā pāiyā
duḥkhiyā śekhara kānde phukāra kariyā

Alas, unable to swim in that river, sad Shekhar Ray stays on the bank and loudly weeps. ❧

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BLESSINGS ARE REQUIRED

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



When Lord Chaitanya finished His instructions to Sri Sanatan Goswami, Sanatan, being empowered and enlightened, was so transcendently pleased that he at once fell at the feet of Lord Chaitanya and said:

"I am born of a very low family and I have always associated with lowly people. Therefore I am the lowest of sinners. Yet you are so kind that you have taught me lessons which are not even understood by Lord Brahma, the greatest being in this universe. By Your grace I have appreciated the conclusions which you have taught me, but I am so low that I cannot even touch a drop of the ocean of your instructions. Thus if you want me, who am nothing but a lame man, to dance, then please give me your benediction by placing your feet on my head."

Thus Sanatan Goswami prayed for the Lord's confirmation that his teachings would actually

[next column](#)

evolve in his heart by his grace. Otherwise, Sanatan knew that there was no possibility of his being able to describe the Lord's teachings. The purport of this is that the *ācāryas*, spiritual masters, are authorized by higher authorities. Instruction alone cannot make one an expert. Unless one is blessed by the spiritual master, or the *ācārya*, such teachings cannot become fully manifest. Therefore one should seek the mercy of the spiritual master so that the instructions of the spiritual master can develop within oneself. After receiving the prayers of Sanatan Goswami, Lord Chaitanya placed his feet on the head of Sanatan and gave him his benedictions so that all his instructions would develop fully. ❀

—Teachings of Lord Chaitanya, chapter 14.

THE PATH OF EXCLUSIVE SURRENDER

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Question: Material experience is all we have. How can we give that up and surrender to something transcendental?

Srila Prabhupada: We should not be afraid of it, thinking it will be very difficult.

One has to have great strength of mind to know the truth. If one wants to learn to swim he must not be afraid of water. At the same time one should know that *śaraṇāgati*, the path of exclusive surrender, is not a difficult thing. In fact, it is very easy and natural for the soul. Anything opposed to it is unnatural and painful.

Question: How can we have such courage?

Srila Prabhupada: We have to hear about the Supreme Lord from his own agent. When we hear those things, all material experience and the inclination to make false arguments have to be locked up. When we hear about the Supreme Lord from a living *sādhu* who can deliver these talks in a bold, lively, inspiring way, then all weakness will disappear from our hearts, we will feel a kind of courage which was never there before, and the soul's natural tendency to surrender to the Lord will fully manifest itself. In that surrendered heart, the eternally manifested truth of the transcendental world will spontaneously reveal itself.

Question: Are the path of exclusive surrender and firm determination very important things for us?

Srila Prabhupada: Absolutely. One should have such firm determination to worship the Lord — “I must receive his grace. I must not go astray. I must always go on chanting his name. God will undoubtedly help me if I am a bona fide seeker.”

If one fully surrenders himself at the lotus feet of his guru then he will definitely attain all success. The mercy of Sri Gurudeva, who is non-different from Sri Rupa, will be our only capital. Only that will be beneficial for us. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

UNFLINCHING SERVICE TO GURU

*Bhagavad-gītā 2.41 with the commentary of
Srila Vishwanath Chakravarti Thakur*

*vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śākhā hy anantās ca buddhaya 'vyavasāyīnām*

Those who are on this path are resolute in purpose and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

COMMENTARY: In the verse beginning with “*vyavasāya*”, Krishna describes that intelligence absorbed in devotional service is far superior to any other kind of intelligence. The word “*iha*” means “*bhakti-yoge*” — “in relation to devotional service”. Intelligence fixed in devotional service is one-pointed.

A devotee thinks, “The processes of devotional service prescribed by my spiritual master — glorifying the Lord, remembering the Lord, serving the lotus feet of the Lord, etc. — these alone are the means (*sādhana*), these alone are the goal (*sādhya*), these alone are my life. I refuse to give them up either at the stage of practice or perfection. Those practices alone are my desired object. I have no other occupation than these. Nor is anything else desirable for me, even in dreams. It doesn't matter to me whether there is happiness or distress in this endeavor, nor whether the cycle of repeated birth and death is destroyed or not.”

This kind of fixed intelligence is found only in *akaitava-bhakti* — devotional service devoid of the cheating propensity.

With the phrase “*bahu-śākhā*”, Krishna describes that intelligence directed elsewhere cannot be one-pointed. That is to say, in *karma-yoga* the intelligence is many-branched because the desires are endless. Similarly, in *jñāna-yoga* the intelligence is first engaged in *niškāma-karma*, working without desire, in order to purify the heart. Then when the heart is purified, the intelligence is engaged in *karma-sannyāsa*, giving up of all activities. At that point, the intelligence is engaged in *jñāna*. For *jñāna* to be fruitful, the intelligence must be engaged in *bhakti* in accordance with Krishna's statement (in *Bhāg.* 11.19.1): “One should surrender that knowledge unto me.”

— Verse translation by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Commentary translated by Sri Matsya Avatar Das.

THE STORY OF HRIDAY CHAITANYA

*Adapted from Srila Narahari Chakravarti's
Sri Bhakti-ratnākara 7.389-448*

*hena paṇḍitera śiṣya hṛdaya-caitanya
paṇḍita ṭhākura vinā ye nā jāne anya*

Hriday Chaitanya was a disciple of Gauridas Pandit. Hriday Chaitanya thought only of Gauridas Pandit Thakur. He thought of nothing else. (Text 389)

Hriday Chaitanya was previously known by the name Sri Hridayananda. He was always carefully engaged in serving the Lord. One morning, Gauridas came to the house of Gadadhar Pandit. Seeing him, Gadadhar Pandit respectfully offered him a seat. Smiling, Gadadhar said, "Having seen you this morning, this day will be auspicious for me."

Gauridas sweetly replied, "Because I have seen you, this day will be auspicious for me." Gauridas then said, "I want to request a gift from you."

Gadadhar said, "Everything here is your property. Please take whatever you wish. Don't hesitate."

Gauridas Pandit Thakur then said, "I want Hridayananda." Hearing these words, Gadadhar Pandit Goswami called for Hridayananda. Hridayananda came there with a joyful heart and fell to the ground offering obeisances to the two great devotees. Gadadhar then gave Hridayananda to Gauridas.

Gadadhar Pandit Goswami gave great mercy to Hridayananda. Who can describe the full extent of that mercy? From the time of Hridayananda's childhood, Gadadhar Pandit had protected the boy. He taught the scriptures to Hridayananda, which the boy learned in a few days. Although he loved Hridayananda like a son, Gadadhar Pandit didn't feel possessive. He happily gave Hridayananda to Gauridas Pandit.

Without the mercy of the Supreme Personality of Godhead, who has the power to understand the activities of Gadadhar Pandit and Gauridas? Tasting the nectar of talking about the Lord's pastimes, Gauridas stayed for some time at Gadadhar's side. Then, bidding him farewell, Gauridas returned home with Hridayananda.

After some days, Gauridas gave *mantra-dikṣā* to Hridayananda and then presented him at the feet of his deities of Lord Nityananda and Lord Chaitanya. [Gauridas' deities of Gaura and Nitai are famous. See Bindu number 132.] Hridayananda became absorbed in service to the two Lords. Seeing this, Gauridas was joyful at heart.

One day, Gauridas said to Hridayananda, "The celebration for the Lord's birth is

coming soon. I'm going to the homes of some disciples to collect ingredients for the festival. Please stay here and nicely serve the deities." Gauridas then left with some dear friends, went to a secluded place, and became wild with bliss tasting the nectar of the Lord's pastimes.

Several days went by, and when Gauridas had neither returned nor sent any message, Hridayananda became concerned. He thought, "Why is my master so late in returning? Many ingredients have already been collected here for the celebration, and only two days remain before the festival." Thinking in this way, and remembering his spiritual master's feet, Hridayananda sent festival invitations everywhere.

Gauridas Pandit returned one day before the festival. Hearing of the invitations, he became joyful at heart. However, he externally acted angry and rebuked Hridayananda, "Even while I am still present you act independently. You sent out the invitations, so you should celebrate the festival. But I won't stay here for it."

Hearing these words, Hridayananda offered obeisances at his guru's feet, then went to the bank of the Ganga and sat under a tree.

Meanwhile, Gauridas began the festival at his home. Crowds of saintly devotees arrived from all over. A wealthy merchant sent by boat many provisions for the festival. Arriving on the bank of the Ganga, the merchant informed Hridayananda about the items he had brought. Hridayananda then sent a message to his spiritual master.

Hearing the news, Gauridas became externally angry and told the messenger, "Tell Hridayananda to accept the items and celebrate the festival himself."

Receiving this order from his guru, Hridayananda joyfully observed the festival. After hearing about Hridayananda's celebration, many *vaiṣṇavas* arrived there. Hridayananda began singing a wonderful *kīrtana*. The sounds of the *mṛdaṅga* drums and *karatālas* touched the sky and the great ocean of bliss overflowed. The *vaiṣṇavas* danced in a big circle while tears of ecstatic love flowed from every eye.

Then Hridayananda saw Nitai and Chaitanya, the two Lords of personified

ecstatic love, dancing in the midst of the *saṅkīrtana*. How graceful was their dancing! They made the whole world mad with bliss. Their glorious forms filled every direction with light. The two moons of their faces destroyed the pride of the moon in the sky. They showered a monsoon of bliss on Hridayananda's eyes.

Hearing tumultuous sounds of "Jaya! Jaya!" from the bliss of that *saṅkīrtana*, Gauridas at home became wild with bliss. Gauridas then told Gangadas Pandit, "It's time for worship. Please go to the temple room." Entering the altar and seeing that the deity throne was empty, Gangadas went and told Gauridas.

What wonderful ecstatic *prema* arose within Gauridas when he heard this news! He knew that by his pure love, Hridayananda had made the two Lords into his submissive servants. His heart filled with bliss, but, externally feigning anger, Gauridas picked up a stick and went to the *saṅkīrtana* on the banks of the Ganga. There he saw the two Lords dancing.

Seeing Gauridas Pandit's anger, the two brothers disappeared and returned to their temple.

Then Gauridas saw Lord Chaitanya-chandra perform a wonderful pastime. He saw Sri Chaitanya Mahāprabhu enter into Hridayananda's heart. Gazing at Lord Gaurāṅga in Hridayananda's heart, Gauridas could not check his tears. He gazed with unblinking eyes. He forgot his external anger. The stick fell from his hand, but he didn't notice it. In ecstatic love, he ran with extended arms, and with a joyful heart embraced Hridayananda.

He told Hridayananda, *tui dhanya dhanya!* — "You are fortunate, fortunate! From today onwards your name will be Hriday Chaitanya, 'he in whose heart Chaitanya has entered'." Tears poured from the eyes of Gauridas onto the body of Hriday Chaitanya. Rolling on the ground, Hriday Chaitanya fell at the feet of his *guru-mahārāja*.

Taking Hriday Chaitanya with him, Gauridas Pandit Thakur returned to the temple courtyard. Gazing at the sweetness of the deities of the two brothers Gaura and Nitai, Gauridas appointed Hriday Chaitanya in charge of their worship. The bliss of the *vaiṣṇavas* was like an ocean that had no shore. I have no power to describe this great festival. The news of Gauridas Pandit's mercy on Hridayananda spread throughout the world. In this way he attained the name Hriday Chaitanya. ❀

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KRISHNA'S PURPOSE IN COMING TO THIS WORLD Śrīmad Bhāgavatam 10.14.37

*prapañcam niṣprapañco 'pi vidambayasi bhū-tale
prapanna-janatānanda-sandoham prathitum prabho*

[Brahma prays to Krishna:] My dear master, although you have nothing to do with material existence, you come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for your surrendered devotees. ❀

— *Śrīmad Bhāgavatam*. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.

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Highlights

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• THE BATTLE BETWEEN PRAHLAD MAHARAJA AND LORD NARAYAN

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• IN PRAISE OF THE DIVINE COUPLE

Sripad Madhavendra Puri

IDEAL HOUSEHOLD LIFE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Translation and purport to

Śrī Caitanya-caritāmṛta, madhya 3.41

*prathame pāka kariyāchena ācāryāṇī
viṣṇu-samarpaṇa kaila ācārya āpani*



All the eatables were first cooked by the wife of Adwaita Acharya. Then Srila Adwaita Acharya personally offered everything to Lord Vishnu.

PURPORT: This is the ideal householder's life. The husband and wife live together and the husband works very hard to secure paraphernalia for worshiping Lord Vishnu. The wife at home cooks a variety of foods for Lord Vishnu, and the husband offers it to the deity. After that, *ārati* is performed and the *prasādam* is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day,

and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering *prasādam* to at least four guests every day. According to Vedic principles, before taking lunch a householder should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasādam*. If someone comes, the householder offers him *prasādam*. And if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the *gṛhastha-āśrama*. Although a person may live with his wife and children happily in Krishna consciousness, he also observes the regulative principles followed in any temple. If there is no Krishna consciousness, the householder's abode is called a *gṛhamedhī's* house. Householders in Krishna consciousness are actually *gṛhasthas* — that is, those living in the *āśrama* with their families and children. Sri Adwaita Prabhu was an ideal *gṛhastha*, and his house was the ideal *gṛhastha-āśrama*. ❀

THE BATTLE BETWEEN PRAHLAD MAHARAJA AND LORD NARAYAN

Srila Sanatan Goswami

Śrī Bṛhad Bhāgavatāmṛta 1.4.11

*yaḥ pīta-vāso-'ṅghri-saroja-dṛṣṭyai
gacchan vanam naimiṣakam kadācit
nārāyaṇenāhava-toṣitena
proktas tvayā hanta sadā jito 'smi*

[Narada Muni to Prahlad Maharaja:]
You once went to the Naimisha Forest to
have *darśana* of Narayan, who is known
as “the Lord in yellow dress.” While on
the road you satisfied the Lord in combat,
and He told you, “Yes, I am always con-
quered by you!”

COMMENTARY: This incident is re-
counted in a number of scriptures, includ-
ing the *Vāmana Purāṇa* (7). Once Prahlad
took a trip to Naimisharanya to see Lord
Pitavasa, the beautiful form of the Supreme
Lord. While traveling on the road he met a
strange person who was dressed like an aus-
tere renunciant but was carrying a warrior’s
bow and arrows. Prahlad assumed from this
person’s contradictory attire that he must
be some hypocrite abusing the true prin-
ciples of religion. Therefore Prahlad started
a fight with the *sannyāsī*, vowing “I swear
I shall defeat you!” But even after several
days of dueling, Prahlad could not subdue
this adversary.

Early one morning before resuming the
battle, Prahlad worshiped his personal de-
ity. He then saw his opponent standing
nearby, wearing the same garland he had
just offered the deity. Prahlad suddenly
recognized that the stranger was Lord
Pitavas, Narayan himself. Thereupon of-
fering prayers to that opponent with all
the competence at his command, Prahlad
tried to satisfy him. In response, the Lord
touched him with His lotus hand, which
relieved Prahlad from the fatigue of fight-
ing and from all anxiety. Prahlad asked
Lord Pitavas what to do about having
transgressed the duty of a *kṣatriya* by hav-
ing made a promise — namely to defeat
his opponent — and not having fulfilled it.

श्री कृष्णकथामृत बिन्दु

The Lord, fully satisfied by the sport of
fighting with Prahlad, told him, “But I am
always defeated by you!”

— Translated from the original Sanskrit, with a summary of
the author’s *Dig-darśinī* commentary, by Gopiparanadhana
Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

THE GREATEST FOOL

Sri Srimad Gour Govinda Swami Maharaja

There was one great *vaiṣṇava* Babaji Maha-
raja. He was very peaceful and blissful be-
cause he had gotten the wealth of *kṛṣṇa-prema*.
Once that Babaji Maharaja was sitting un-
derneath a tree with some of his followers
speaking *kṛṣṇa-kathā* and doing *bhajana* and
kīrtana. The king of that country happened
to pass by, followed by his ministers, com-
mander-in-chief, and many people in a grand
procession. The king looked at that Babaji
Maharaja and asked his minister, “Who is he?
What is he doing?”

The minister said, “Maharaja, he is a *mahā-
mūrkhā*, a great fool. He has no intelligence.
He only creates disturbances.”

Then king went ahead, but that night he
thought very deeply, “Oh, there is some *mahā-
mūrkhā* in my kingdom? All right. Whoever
is the greatest fool, the greatest *mūrkhā* in my
kingdom, I’ll give him a reward.”

The next morning he called his minister and
gave him a gold coin. “This is a reward. Find
out who is the greatest *mūrkhā* in my king-
dom. This coin should be awarded to him.
Find that person and report back to me in
the evening.”

The minister took the gold coin and went
around asking various persons, “Are you a
mūrkhā?” People laughed and replied,
“Why? Are you a *mūrkhā*? I am not a
mūrkhā.” No one was willing to accept that
he was a fool.

After searching for the whole day and not
finding anyone, he was tired and morose.
That evening he finally came to the cottage
of the great *vaiṣṇava*. Babaji Maharaja was
sitting there happily, peacefully, blissfully
chanting. The Babaji looked at the
minister’s face. “You are a minister of the
king. Why do you look so morose? What
has happened to you?”

The minister said, “The king told me to find the greatest *mūrkhā* in his kingdom and give a reward to him. However, I couldn’t find anyone. Therefore I am very morose. What will I report? The king will inflict punishment on me.”

The *sādhū* said, “Why should the king inflict punishment on you? All right. I am a *mahā-mūrkhā*. So give me that reward.” The minister gave him the gold coin and immediately Babaji Maharaja threw it into the garbage pit. The minister was amazed. “He threw a gold coin in the garbage. Definitely he is a *mahā-mūrkhā*.”

So he went to the king and reported. “O king, that Babaji Maharaja is definitely a *mahā-mūrkhā*. I gave him that gold coin and he immediately threw it in a garbage pit.” The king agreed that definitely the minister had found a *mahā-mūrkhā*.”

A few years passed and the king was on his deathbed. His queens, sons, grandsons, daughters, whole family, the whole kingdom, all the people were crying, “Our king is dying.” The king was very morose and lamenting. He was also crying. The Babaji Maharaja went to him and asked, “O king, why are you crying? Why do you look morose? Why are you lamenting? What has happened to you?”

“I am going to die.”

“You are going to die? You may die, but you have earned so much wealth. You are the king. You are such an opulent person, why are you so morose? Will not all this wealth and opulence go with you? Won’t you take all these things with you?”

“No, no. I cannot take these things. Throughout my life I earned so much wealth, but I cannot take any of it with me. I am dying. I am going alone. All will stay here.”

The Babaji said, “Then you have not earned real wealth. You have earned that which is not wealth. You are definitely a fool, a *mahā-mūrkhā*, the greatest fool. You have not earned real wealth that will follow you. Real wealth is *bhakti-dhana*, *paramārtha dhana*, *prema-dhana* — the wealth of love of God. Only that wealth will follow you. The material world is subject to destruction. Actually, it is not wealth

at all. It will never follow you. You cannot take it with you. Everything will stay here and be subject to destruction. You leave this world alone. One who has not earned real wealth is the greatest fool. You are the greatest fool in this kingdom and you deserve this reward. Take this gold coin. I have brought it for you.”

Mahaprabhu came and gave us real wealth, *prema-dhana*:

prema-dhana vinā vyartha daridra jīvana
‘dāsa’ kari’ vetana more deha prema-dhana

[In Cc. *antya* 20.37, Mahaprabhu said:] “O Lord, I am truly poor. My life is useless because I am bereft of real wealth — *prema-dhana*. Please make me your servant. Let me serve you. I don’t want any wealth, any remuneration for my service. I only want the wealth of *prema*.”

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

In the fourth verse of his *Śikṣāṣṭaka* prayers, Mahaprabhu has taught us: “I don’t want material wealth, I don’t want material followers, I don’t want a beautiful lady to enjoy, I don’t want *mukti*. I only want unalloyed devotion to Krishna. Life after life I’ll serve your lotus feet and give you all pleasure, all enjoyment. I don’t ask anything for myself.” That is real wealth — *prema-dhana*. Mahaprabhu gives that wealth through chanting the holy name:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
niraparādhe nāma laile pāya prema-dhana
mukhya pate jīva paya kṛṣṇa prema dhana

The chief result of chanting *hare kṛṣṇa* is to get *kṛṣṇa-prema*. If your chanting is offenseless and pure then you will definitely get *kṛṣṇa-prema*. You will get Krishna. Krishna is the object of love and you’ll get that love by chanting the pure name. By getting that love, you will get Krishna, who is *pūrṇa-brahma*, and you’ll never feel incomplete. That is real wealth. If you can’t earn that wealth then you are truly a great fool. ॐ

— From a lecture in Bhubaneswar, 14 October 1995.

IN PRAISE OF THE DIVINE COUPLE

Yugalāṣṭakam

By Sripad Madhavendra Puri

*vṛndāvana-vihārāḍyau saccidānanda-vigrahaḥ
maṇi-maṇḍapa-madhyasthaḥ rādhā-kṛṣṇau namāmy aham*

unto the pair engaged in sportive dalliance
in Vrindavan

the pair whose forms abound with eternity,
knowledge and bliss

the pair who are seated in the center of a
jeweled pavilion

I bow unto Radha and Krishna.

*pīta-nīla-ṣaṭau śāntau śyāma-gaura-kalevarau
sadā rāsa-rataḥ satyau rādhā-kṛṣṇau namāmy aham*

unto the pair who wear yellow and blue garments

the pair who are sublimely peaceful

the pair whose bodies emit dark and fair auras

the pair who are perpetually enjoying the
rāsa-dance

the pair who are embodiments of divine truth
I bow unto Radha and Krishna.

*bhāvavīṣṭau sadā rāmyau rāsa-cāturya-panḍitau
muralī-gāna-tattva-jñau rādhā-kṛṣṇau namāmy aham*

unto the pair who are overwhelmed with
ecstatic emotions

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श्री कृष्णकथामृत बिन्दु

the pair who are always very captivating
the pair who are accomplished in devising
rāsa-dance variations

the pair who know the divine potency of
their flute-playing

I bow unto Radha and Krishna.

*yamunopa-vanāvāsau kadamba-nava-mandirau
kalpa-druma-vanādhiṣṭau rādhā-kṛṣṇau namāmy aham*

unto the pair who live in the gardens by the
Yamunā river

the pair who sport in a blossoming
kadamba-tree cottage

the pair who are the Lords of the desire-tree forest
I bow unto Radha and Krishna.

*yamunā-snāna-subhagau govardhana-vilāsinau
divya-mandāra-mālāḍyau rādhā-kṛṣṇau namāmy aham*

unto the pair who are fond of bathing in
the Yamuna

the pair who are fond of playing games on
Govardhan Hill

the pair who are fond of wearing garlands
of divine *mandara* flowers

I bow unto Radha and Krishna.

*mañjira-rañjita-padaḥ nāsāgra-gaja-mauktikau
madhura-smera-sumukhaḥ rādhā-kṛṣṇau namāmy aham*

unto the pair whose feet are adorned with
tinkling anklets

the pair whose magnificent pearls dangle
from the tips of their noses

the pair whose lovely faces beam with
sweet gentle smiles

I bow unto Radha and Krishna.

*ananta-koṭi-brahmāṇḍe sṛṣṭi-sthity-anta-kāriṇau
mohinau sarva-lokānāṁ rādhā-kṛṣṇau namāmy aham*

unto the pair who cause the creation,
maintenance, and annihilation

of limitless millions of material universes

the pair who are the enchanters of all
planets and peoples

I bow unto Radha and Krishna.

*paraspara-rasāviṣṭhau paraspara-gaṇa-priyau
rasa-sāgara-sampannau rādhā-kṛṣṇau namāmy aham*

unto the pair who overcome with the
rasa of each other

the pair who are dear to each others' devotees
the pair who are utterly consumed in the
ocean of *rasa*

I bow unto Radha and Krishna.

— Translated by Sri Dasarath Suta Das.



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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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- **AVOID WICKED ASSOCIATION**

By the medieval poet Sri Gopal Das

KEEPING KRISHNA IN OUR MINDS

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



We should always keep Krishna within our minds, for Krishna is like the sun. This is the motto of our *Back to Godhead* magazine:

*kṛṣṇa—sūrya sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra
(Cc. madhya 22.31)*

Krishna is just like the brilliant sun, and *māyā*, ignorance, is just like darkness. When the sun is present, there cannot be darkness. So if we keep ourselves in Krishna consciousness always, we cannot be influenced by the darkness of ignorance; rather, we shall always walk very freely in the bright sunshine of Krishna. Kuntidevi therefore prays that Krishna continue to be present with her and the Pandavas.

In fact, however, Krishna was not leaving the Pandavas, just as He never left Vrindavan. In the *śāstra*, the Vedic literature, it is said, *vrndāvanam parityajya padam ekam na gacchati* — Krishna never goes even one step from Vrindavan. He is so much attached to Vrindavan! How is it, then, that we see that

[next column](#)

Krishna left Vrindavan and went to Mathura and then far away to Hastinapur and did not return for many years?

Actually, Krishna did not leave, for all the inhabitants of Vrindavan, after Krishna left, were always thinking of him and crying. The only engagement of mother Yasoda, Nanda Maharaja, Radharani, and all the *gopīs*, cows, calves, and cowherd boys was to think of Krishna and cry, and in this way they felt Krishna to be present, because Krishna's presence can be felt more strongly in separation from him. That is Chaitanya Mahaprabhu's teaching — to love Krishna in separation. *śūnyāyitam jagat sarvaṁ govinda-virahaṇa me*. Chaitanya Mahaprabhu thought, "Everything is vacant without Govinda, without Krishna." Everything was vacant, but Krishna consciousness was there.

When we see everything as nothing, but have only Krishna consciousness, we shall have attained the highest perfection. Therefore the *gopīs* are so exalted. Having attained this perfection, they could not forget Krishna even for a single moment. When Krishna went to the forest with his cows and calves, the minds of the *gopīs* at home were disturbed. "Oh, Krishna is walking barefoot," they thought. "There are so many stones and nails on the path, and they must be

pricking Krishna's lotus feet, which are so soft that we think our breasts hard when Krishna puts His lotus feet upon them." Thus they would cry, absorbed in these thoughts. The *gopīs* were so anxious to see Krishna back home in the evening that they would stand on the path, looking to see Krishna returning with His calves and cows. This is Krishna consciousness.

Krishna cannot be absent from a devotee when the devotee is intensely absorbed in Krishna thought. Here, Kuntidevi is very much anxious, thinking that Krishna will be absent, but the actual effect of Krishna's physical absence is that he becomes more intensely present within the mind of the devotee. Therefore, Chaitanya Mahaprabhu, by the example of his actual life, taught *vipralambha-sevā*, service of Krishna in separation. Tears would come from his eyes like torrents of rain, for he would feel everything to be vacant for want of Krishna.

There are two stages of meeting Krishna. Being personally present with Krishna, personally meeting him, personally talking with him, and personally embracing him, is called *sambhoga*. But there is another way to be with Krishna, in separation from him, and this is called *vipralambha*. A devotee can benefit from Krishna's association in both ways.

Because we are now in the material world we do not see Krishna directly. Nonetheless, we can see him indirectly. For example, if one sees the Pacific Ocean one can remember Krishna immediately, if one is advanced in spiritual life. This is called meditation. One may think, "The Pacific Ocean is such a vast mass of water, with many large waves, but although I am standing only a few yards from it, I am confident that I am safe, however powerful this ocean may be and however fearful its waves. I am sure that it will not go beyond its limits." How is this happening? By the order of Krishna. Krishna orders, "My dear Pacific Ocean, you may be very big and powerful, but you cannot come beyond this line." In this way one can immediately remember Krishna, or God, who is so powerful that even the Pacific Ocean abides by his order. In this way one can think of Krishna, and that is Krishna consciousness.

— *Teachings of Queen Kunti*, chapter 22.

OVERENDEAVORS

Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣāmṛta 3.3

A devotee should give up enthusiasm for big endeavors in three situations. If the person has no funds in the beginning, he should not attempt the work. If his life is nearly finished, he should not start a big project. And if the work requires a lot of manpower and he has no way of getting assistance, then he should not attempt the work. Such things create obstacles in devotion. If huge projects for a temple, hall, or ashram are difficult to execute, then they should not be considered. ❀

— English translation by Sri Bhanu Swami. Unpublished manuscript.

KRISHNA KATHAMRITA

Śrī Caitanya-Bhāgavata, ādi-khaṇḍa 17.143
with commentary by
Srila Bhaktisiddhanta Saraswati Thakur
Prabhupada

kṛṣṇa-yaśa śunite se kṛṣṇa-saṅga pāi
iśvarera saṅge tāra kabhu tyāga nāi

One who hears glorification of Krishna directly associates with Krishna and is never separated from Him.

COMMENTARY: By hearing glorification of Gaura-Krishna one achieves Gaura-Krishna's direct association, because the topics of Krishna and the names of Krishna are non-different from Krishna himself. In other words, the personality of Krishna is absolute, or non-dual. There is no tinge of differentiation between him and his names as there is in the illusory world. In the transcendental topics of Gaura there are no topics devoid of Krishna's glories, therefore there is no reason for one to separate *gaura-līlā* from *kṛṣṇa-līlā*. ❀

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajara Press. Vrindavan. 2001.

KRISHNA RETURNS HOME

Srila Vishwanath Chakravarti Thakur's
Śrī Kṛṣṇa-Bhāvanāmṛta Mahākāvya
chapter 17

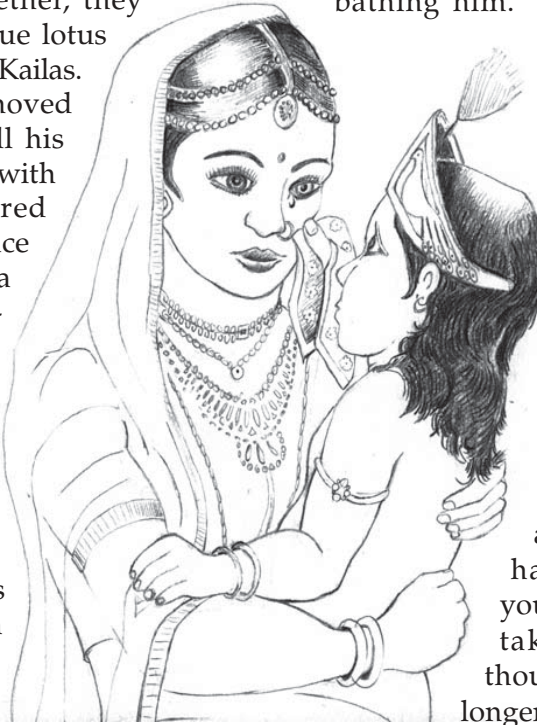
[Tulasi Manjari is describing to Srimati Radharani about Krishna's return at the end

of a day of herding the cows:] “When Krishna came to the town gate and Nanda Maharaja saw him, Nanda extended his arms and embraced him. Nanda’s body became stunned and studded with goose bumps of ecstasy as he took Krishna on his lap. Together, they shone like a beautiful, blue lotus flower in a lake on Mount Kailas. Nanda Baba slightly removed Krishna’s turban to smell his head and showered him with tears of love. He covered Krishna’s face with his face so that they looked like a spotless autumn cloud covering the cooling moon.

“Queen Yasoda had spent the evening in great distress, walking out of her house onto the palace courtyard and back again, her face dried up from different worries about her son’s delay in returning home. Suddenly she saw her beloved boy and her eyes emitted a Yamuna-stream of tears while her breasts emitted a Ganga-stream of milk. Stunned with ecstasy, she embraced Krishna and asked him about his welfare. She was not able to see him properly because her eyes were filled with loving tears. Then Rohini, Balaram’s mother, performed a charming *ārati* ceremony for Krishna by waving small golden lamps with burning wicks and then she placed him on his mother’s lap. Is Krishna like the moon, sitting on the lap of his birthplace who is like a nectar ocean of parental affection?

“Although Krishna was already sitting on his mother’s lap, Yasoda was still stunned with ecstasy. So Krishna told her affectionately, ‘O mother, I’m already sitting on your lap! Why don’t you look at me instead of showering me with your tears?’ Saying this, he wiped the tears from her face with his own hand, making her happy like a female swan on a lake. With her breast milk, Mother Yasoda washed the cow dust from Krishna’s body, and lovingly fondled him. Seeing that there was no end to Yasoda’s ecstasy — it flowed from her like incomparable waves

— Vatsalya Lakshmi, the goddess of parental affection, brought her back to her senses and engaged her in caressing Krishna’s body with her hands and engaging her maidservants in anointing and bathing him.



“Yasoda melted with affection as she told Krishna, ‘Vatsa, my darling child. O abode of pure love! I was very worried when you were in the forest tending your cows. O moon-faced one, you are not even slightly kind to me. O child, lotus of your family, you don’t take your mother with you into the forest even once! O merciful one, although a very long day has passed, and although your father repeatedly tried to take you home, and even though your friends could no longer tolerate their fatigue, hunger and thirst, you still did not

come home. Why should this mother continue to maintain her hard and useless life?’

“Madhumangal then said, ‘My very whimsical friend Krishna was merged in an ocean of playfulness with his *bālālī* [can mean boyfriends or girlfriends] and forgot you. Mother, what to speak of you, he forgot even himself! I’m his only superior. If I hadn’t eventually controlled him then Krishna wouldn’t be home yet!’

“Queen Yasoda said, ‘Well spoken, Batu! Every day I see nail marks on Krishna’s body, but these boys just don’t listen to my prohibition! Every day they forcibly scratch his body, which is more tender than a blue lotus flower, while they wrestle with him! Alas! What should I do to stop these naughty boys?’

“O Radha!” Tulasi continued, “After hearing this conversation, I was ordered by Queen Yasoda to do my scheduled duties. Then Rohini went to the kitchen while mother Yasoda hugged Krishna along with Purnamasi, Kilimba, Mukhara, Gargi, and all the rest. After bathing, Krishna was dressed in his usual yellow garments and his hair was bound in locks on the sides of

his forehead. He was smeared with sandal-wood paste and adorned with a *vaijayantī* garland of forest flowers. Then they put on his waist bells, necklaces, armlets, bangles, the *kaustubha* gem, earrings, ankle bells and spotless *tilaka*. Then Balaram, Madhumangal, and the other boys came and Mother Yasoda seated them all. Blissfully she served them nice sweets, scented cold water, and three kinds of food. While they were eating, she said, ‘O boys, these dishes are very dear to you!’ and served them the five kinds of cakes, like *sīdhukeli*, that you had cooked. Their five senses merged into the ocean of the nectarean fragrance, softness, taste, and forms of those cakes.

“While eating, Madhumangal said, ‘O mother, whoever is so fortunate to smell these cakes loses his taste for the heavenly planets or liberation. Curses on the creator for not giving me an unlimited belly! Anyone who refuses when these cakes are served is an offender!’ After joking with Madhumangal, Krishna finished His meal and with His mother’s permission rested for some time, chewing betel leaves. Then, I came here to see you.”

Saying this, Tulasi untied her apron and gave Radhika some remnants of food from Krishna’s plate. The nectarean stories about

Krishna that Tulasi sprinkled on their ears, and the nectarean Krishna *prasāda* that touched their tongues, were like two cooling rivers that brought Sri Radhika and her girlfriends great delight. ❀

— Viswanath Chakravarti Thakur. *Śrī Kṛṣṇa-bhāvanāmṛta Mahākāvya*. English translation by Adwaita Das. Rasbihari Lal & Sons. Vrindavan. 2000.

AVOID WICKED ASSOCIATION

By the medieval poet

Sri Gopal Das

Gopal Das, also known as Ramagopal Das, (c. 1643 or 1673) was the author of the book, *Rasa-kalpa-valli*. He came from a *vaidya* family of Sri Khanda, West Bengal, and his guru was a descendent of the famous Raghunandan Thakur. [For more about Raghunandan and the residents of Sri Khanda, see Bindus 42-46.] Gopal Das is widely considered to be among the best poets in Brajabuli literature.

Sung in *sāraṅga-rāga*

teja mana! hari-vimukhanki saṅga
yāka saṅgahi kumati upajatahi
bhajanaki paḍata vibhaṅga

(Refrain) Shun, O my heart, those averse to Lord Hari. Association with them will give birth to wicked thoughts and break your devotion to the Lord into pieces.

satata asata pada lei yo yāyata
upajata kāmīnī saṅga
śamana-dūta para-māyu parikhata
dūra saṅe nehāra-i raṅga

It will deviate you from the right path, make you associate with women who are filled with lust, and make the *yamadūtas* happy as they watch you from afar.

atae se hari-nāma sāra parama madhu
pāna karaha choḍi bhaṅga
hari-caraṇa-saro-ruhe māti rahuñ
gopala-dāsa-mana bhṛṅga

Therefore, always sip the sweet honey of lord Hari’s holy names. Gopal Das’ heart has now become a bumblebee intoxicated by tasting the honey at the lotus flower of Lord Hari’s feet. ❀

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Highlights

• NOT A SPECTATOR SPORT

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• THE BHAGAVATA IS UNDERSTANDABLE ONLY BY ALLEGIANCE TO RUPA GOSWAMI

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• A HOME FOR EVERYONE


Sri Srimad Gour Govinda Swami Maharaja

• ALL GLORIES TO THE COWS

Śrī Hari-bhakti-vilāsa

NOT A SPECTATOR SPORT

*His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada*



It is not that we are to enjoy the loving exchanges between Krishna and Radha like spectators at some sports show. We must feel separation from them. The more we feel separation, the more we should understand that we are advancing.

With our material senses, we cannot see Krishna, nor can we even hear his name. We can begin to perceive him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* and to take Krishna *prasādam*.

Thus the tongue has a dual function, and by utilizing it in this way we will realize Krishna. We cannot see Krishna with our material eyes, nor hear about him with material ears, nor touch him with our hands. But if we engage our tongue in his service he will reveal himself, saying, "Here I am."

— *Elevation to Krishna Consciousness*, chapter 5.

THE BHAGAVATA IS

UNDERSTANDABLE ONLY BY ALLEGIANCE TO RUPA GOSWAMI

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

The *Bhagavata* has built a large number of super-structures on the foundation of the supreme teachings of *Śrīmad Bhagavad-Gītā*. The theory of spontaneous inclination for sense gratification and the theory of renunciation, as given in the *Bhāgavata*, are based on the first and second aphorisms of the Vedānta. *Bhāgavata* is the worshipable object of the free souls and is full of divine stories of Krishna — the supreme lover. Stories of chanting the divine name and transcendental love are narrated in the *Bhāgavata*. The entire life of Lord Sri Chaitanya Mahāprabhu is the manifestation of *Śrīmad Bhāgavata*. By discussing about Lord Sri Chaitanya and reading *Bhāgavata* I have understood that Sri Krishna is the only worshipable Lord.

The method of devotional service of Sri Chaitanya was propagated by Srila Rupa Goswami, who was non-different from Sri Chaitanya. Therefore the foremost requirement is allegiance to Rupa Goswami. Without being loyal to Sri Rupa Goswami one cannot understand the *Bhāgavata*. By the grace of Sri

Rupa Goswami I have understood that the lotus feet of Sri Krishna are the supreme requirement and only object of worship. We are the servants of Sri Krishna. Our duty is to serve Krishna. There is no work except Krishna's service, and it is attainable through allegiance to Rupa Goswami. We pay our prostrated obeisances to Srila Rupa Goswami:

*ādādānas tṛṇaṁ dantair idam yāce punaḥ punaḥ
śrīmad rūpa-padāmbhoja-dhūliḥ syāṁ janma-janmani*

Let not my life be finished without being loyal to Srila Rupa Goswami. My desire is to remain as the feet dust of the lotus feet of Srila Rupa Goswami birth after birth. ❧

— Discourse of 9 September 1935. From Nectarian [sic] Advice of Sri Srimad Bhakti Siddhanta Sarasvati Goswami Prabhupad Thakur Regarding Bhagavata. Published by Sri Nityananda Book Trust, Sri Krishna Chaitanya Mission. Visakhapatnam. No date.

A HOME FOR EVERYONE

Sri Srimad Gour Govinda Swami Maharaja

Interviewer: What do you think is Srila Prabhupada's best quality?

Gour Govinda Swami: Prabhupada is a pure *vaiṣṇava*. All *vaiṣṇava* qualities mentioned in *śāstra* are in him:

*kṛpālu, akr̥ta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana*

*sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-śaḍ-guṇa*

*mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krishna and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities — lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.*

Srila Prabhupada's heart was bleeding to see the suffering of the *jīvas*. Therefore he came down from Krishna's abode and traveled all over the world to save the fallen souls.

Interviewer: What benefit do we get by celebrating the centennial?

Gour Govinda Swami: There is benefit for the individual and benefit for the masses. ❧

Śāstra says:

*vaiṣṇavera guṇa gāna, korile jīvera trāṇa
suniāche sādhu-guru mukhe*

Sādhu-guru says that if you glorify a *vaiṣṇava* then you will be glorified. Glorify Srila Prabhupada, magnify him, spread his teachings, inculcate his teachings, tell others about him, print his books, distribute them throughout the world, and the world will benefit. The pure devotee should be glorified more than the Lord. The Lord will be happy when his pure devotee is glorified.

Spiritual Strength

Interviewer: If we want to make a nice centennial we have to become very Prabhupada-conscious. How can we become strong and all the time think of Prabhupada?

Gour Govinda Swami: If you have love and affection for Prabhupada, if you have love and affection for a *sādhu*, then you will get his mercy, his strength. It is Baladev's *kṛpā*, Baladev's merciful strength, that is manifest in *sad-guru*. His mercy is very powerful, *kṛpā-bala*. If you get it, then you can do wonders with that strength. It is not physical or material strength. It is spiritual strength that comes from such a pure *sādhu, vaiṣṇava*.

Interviewer: Many former devotees of ISKCON seem to be forgetting Prabhupada. They have left the association of devotees. We feel that we have to bring all of them back to celebrate Prabhupada's centennial. How can we accomplish this?

Gour Govinda Swami: First we have to ask why they left Prabhupada's movement? What is the reason? If that problem is done away with they will come back. If I state the reason why they left, it will be an unpalatable truth. In his purport to *Bhāgavatam* 5.13.11, Prabhupada said: "The Krishna consciousness movement aims at creating an atmosphere of non-envy. Of course, it is not possible for everyone to become Krishna conscious, but the Krishna consciousness movement can create an exemplary society wherein there is no envy." Prabhupada wanted such an exemplary society where there would be no envy at all, a society of *vaiṣṇavas, sādhus*. This is the purpose of Prabhupada. If the pillars of this society acquire all *vaiṣṇava* qualities, if they will be *pukka vaiṣṇavas, sādhus*, if they will be non-envious, then they can bring ❧

the others back. The persons who left will see: “Yes, this is the ideal society where there is no envy at all, a *vaiṣṇava* society.”

Krishna is all-attractive. His dear devotee is all-attractive. How did Prabhupada attract people throughout the world? He just spoke *kṛṣṇa-kathā*. This *kṛṣṇa-kathā* is non-different from Krishna, so everyone is attracted to it. Do like that and all will be attracted. And those who have left the society because of this enviousness, because some wrong was done to them, if you fix that and they see that it is completely gone, that it is a *pukka vaiṣṇava* society where there is no enviousness, only love and affection, then all will be attracted. If Krishna and *kṛṣṇa-kathā* are present, then they’ll definitely come back. Any *jīva* would be attracted. But if the same thing continues to go on, no one will come back. The same thing is going on now. You should first know the reason why they left? If that is not going on now and you can exhibit it, not just theoretically saying it, but exhibiting it practically, then they’ll come back.

Interviewer: But Maharaja, even when Prabhupada was here some devotees left. *Māyā* is very strong.

Gour Govinda Swami: Yes, *māyā* is very strong. They left because they couldn’t follow Prabhupada’s instruction as it is. You should follow *sādhū-guru*’s instruction as it is. Don’t twist it and don’t add any of your deliberation to it. Then you’ll get immense spiritual strength. If *sādhū-guru* gives you some instruction and you think, “Yes, Guru Maharaja said this thing, but I may do or not do.” Then, finished. You will not get his mercy. You won’t have strength. You cannot fight against *māyā*. *Māyā* is so strong. Therefore, Prabhupada said, “Our purpose is to inculcate Krishna consciousness unto one and all. But of course it is not such an easy thing. Still we form this society, and the members of the society should not be envious.” That is Prabhupada’s purpose. If you fulfill his purpose, then they’ll come back.

You may do so many things for show. So many material societies and political groups are there, saying so many big, big things. They produce so many material plans and projects, “Oh, this is the aim. We’ll do this thing and that thing.” What is the value of making a big show?

Krishna Consciousness

Why did he name this society “Krishna consciousness” and not some other consciousness?

This is very significant. To develop complete Krishna consciousness is the perfection of human birth. The supreme consciousness is the Supreme Lord. The *jīvas* are his parts and parcels. There are eight million, four hundred thousand different species of living entities, and their gradually developing consciousness can be classified in one of five levels. These five levels are covered consciousness, shrunken consciousness, budding consciousness, blossoming consciousness, and completely blossoming consciousness. All species other than human beings are classified under two of these levels, namely covered consciousness and shrunken consciousness. They cannot develop Krishna consciousness. They have no opportunity to raise the level of their consciousness. Human birth is a valuable achievement, because humans can raise the level of their consciousness to the highest level of consciousness — complete Krishna consciousness, complete blossoming consciousness. That opportunity is available only for human beings and not for other species.

Prabhupada formed this society for all human beings. It is said, “I made a home where the whole world can be accommodated.” But what does that mean?

Interviewer: That everyone would become Krishna conscious.

Gour Govinda Swami: Yes! That is his purpose. He is giving some opportunity, “Come and join this society and raise the level of your consciousness to the highest level of consciousness, complete Krishna consciousness. Be happy. Go back home, back to godhead. No more coming down here, no rebirth, no suffering. This place is *duḥkhālaya*, a miserable platform.” That is his purpose. So therefore he named it, “The Society for Krishna Consciousness”.

Interviewer: In some places in our society, in the past, there were many devotees in the temple and *saṅkīrtana* was going better than now. Things have now decreased. So, how can we make ISKCON strong?

Gour Govinda Swami: Because *māyā* is very strong, up and down is always there in this material world. Who can solve this problem? Only a leader whom everyone will follow can do so. Only a leader who is a pure devotee can uplift the society. Those who are leading the society should be pure *vaiṣṇavas*, free from *anarthas*. Be a pure *vaiṣṇava*, then perfect

leadership is there. Such persons can lead. They can uplift. They can inspire. This is a question of inspiration. If a devotee comes here and cannot get inspiration, then he will leave. This is the most important thing. This is the responsibility of the leaders. The leaders of the society should understand the reasons why people have left ISKCON, and they should make the necessary adjustments. If the leaders are pure selfless *vaiṣṇavas*, free from *anarthas*, then you will be able to improve ISKCON. If you are sincere, Krishna will raise you to the highest level, then all will be attracted to you. "Oh, he speaks such nice *kṛṣṇa-kathā*. He's a pure devotee." Prabhupada came and he attracted *mlecchas* and *yavanas*, those who were no better than animals, leading the life of dogs and hogs. How did he do it?

Even One True Disciple

Interviewer: He was a pure *vaiṣṇava*.

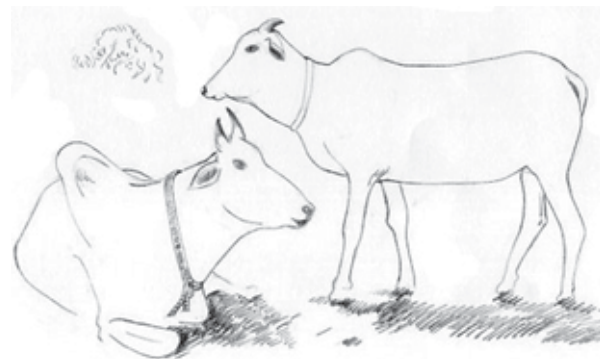
Gour Govinda Swami: Prabhupada has such purity. He is a pure devotee. He has such strength. He speaks pure *kṛṣṇa-kathā* that is not different from Krishna. Krishna is all-attractive; therefore everyone is attracted to someone who speaks pure *kṛṣṇa-kathā*. This and only this is the thing required. If you do this then you are the true successor to

Prabhupada. You are a real devotee, *sat-śisya*. A true disciple. He will be very happy with you. Prabhupada will think, "Oh, I have made one *sat-śisya* who could do this for me." Bhaktisiddhanta Saraswati Goswami Maharaja was a powerful *vaiṣṇava*. There are no such *vaiṣṇavas* nowadays. Just prior to his departure from this planet he called all of his disciples, and said, "No one is my disciple." What does that mean? That means he considered that no one had followed his instruction as it is. They had twisted his instructions and added their own deliberations. Therefore he considered that no one was his disciple. He said, "If I could make just one *sat-śisya* then I would think my guru-ship is successful." Do you understand what he meant? It has a very deep purport. Thousands and thousands of disciples may be there, but if there is just one *sat-śisya* then he can do wonders. He can do everything. He can fulfill the purpose of his guru, the desires of his guru. He will get all the blessings, all the mercy from his guru. He will be empowered. ❧

— My Revered Spiritual Master, chapter ten. Gopal Jiu Publications. Bhubaneswar. Orissa. 2007.

ALL GLORIES TO THE COWS

Skanda Purāṇa



*agrataḥ santa me gāvo gāvo me santa prṣṭataḥ
gāvo me pārśvataḥ santa gavāṃ madhye vasāmy aham*

May cows stay in front of me; may cows stay behind me; may cows stay on both sides of me. May I always reside in the midst of cows. ❧

— Quoted in *Hari Bhakti-vilas* 16.252

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HARINAMA AND BOOK DISTRIBUTION

*His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada*

Regarding your question: Is it all right to assign the entire *saṅkīrtana* party for distributing books so that no one will be free for street chanting? We should not have a narrow understand of the meaning of *saṅkīrtana* — that it only means chanting and dancing and playing instruments. No, *saṅkīrtana* means to glorify the Lord in a congregational manner. So if many devotees are going out daily on the streets and public places for distributing our literature, that is also *saṅkīrtana*, even if there is no one chanting. Hearing and chanting are essential processes for *saṅkīrtana*. So if someone hears us singing on the street or if he purchases a book and reads it sincerely, these two activities are the same.

If there is some necessity, if there are not very many men available, or if there is some prohibition by the municipal authorities — something like that — then we may assign


[next column](#) 

everyone to distributing our literatures. There is no loss in doing that. However, it is always better if there are also some devotees chanting loudly on the street. If there are even one or two men, or a small party who are chanting Hare Krishna, that will increase the book sales. So, if there are sufficient men, and if we have the sanction of the authorities, it is always better to have at least a small party chanting along with as many distributors of books as possible.

— Letter to Ravindra Svarupa. 5 January 1973.

THE HIGHEST PRINCIPLE

*From the Life of His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada*

“In the early days, before I ever met Srila Prabhupada, his letters were vitally instructive and enlightening. In one letter that came to Tamal Krishna Maharaja in Bury Place in 1970, there was an admonition. Tamal had asked, “What is more important, *saṅkīrtan*, rounds, devotional service, or our health?” Prabhupada answered, “The highest principle is to save yourself.” 

— Remembrance by Yogesvar Das. The Memories Video, part 18. Illumination Television. Eugene, Oregon.



MISERLINESS*Srila Thakur Bhaktivinode**Śrī Caitanya-śikṣāmṛta 3.3*

Miserliness is very contaminating for the devotee. There is miserliness of behavior, miserliness of wealth, and miserliness of effort. When dealing with a *vaiṣṇava*, the devotee should stand up when he approaches and care for him attentively. He should give general respect and gifts to the brahmins. He should properly clothe and shelter his dependents. He should take items from others for a suitable price. He should pay taxes to the king. He should show gratitude to benefactors, give food to the poor, medicine to the sick, and cloth to those suffering from cold weather. If he treats everyone in the world properly then the fault of miserliness will not arise. It is even enough if, having nothing else, he simply speaks nicely. By proper speech, by wealth, and by his own labor, he should behave generously with others. Lack of proper behavior is forbidden for the devotee. ❧

— English translation by Sri Bhanu Swami. Unpublished manuscript.

ATTRACTING PEOPLE WITH KIRTAN*Srila Bhaktisiddhanta**Saraswati Thakur Prabhupada*

As the original spiritual master of the entire world, Sri Chaitanyadev has instructed us to congregationally chant the holy name of Krishna so that the contamination within our hearts will be vanquished. All glories to Sri Krishna *saṅkīrtana*! At present, however, we are so averse to the service of the Lord that we are not prepared to hear *kīrtana* unless it gives pleasure to our senses. That is why there is an arrangement to glorify the Lord by means of songs that are pleasing to the ears. For those who have no interest in hearing about Lord Hari except in the form of songs, for them we sing the glories of Lord Hari so that they receive the message, just as a bitter pill is coated with sugar.

People have already made up their mind that they will hear anything but *hari-kathā*. For their benefit, we have to perform *hari-kīrtana*. As mustard cake and salt is mixed with a cow's food when she doesn't want to eat, so we mix some pleasing songs with *hari-kathā* so that it will be attractive to all. In this way, people can curb their propensity to hear film songs by hearing songs about Sri Sri Radha Krishna. *Kīrtana* is meant for attracting the audience towards hearing. ❧

Some people may say, "Krishna is immoral. He is just another historical personality, and so what is the use of hearing about him? We would rather hear about the heroic activities of Napoleon."

To relieve people from such a mentality, *kṛṣṇa-kīrtana* is necessary. As deer and snakes can be charmed by music and songs, if *hari-kathā* is presented in the form of songs then even the minds of materialists will be attracted. Proper *kīrtana* means to reject dry, unauthorized, and adverse *kīrtana*. Even the discussions of renunciation that are presented in the Upanishads are insignificant when compared to *saṅkīrtana*.

At present we take pleasure in discussing mundane topics. Renunciation means to stop sense enjoyment. We try to enjoy our senses, thinking that this will increase our happiness. But, when we understand that the stage after enjoyment is suffering, we try to stop our enjoyment. That is called renunciation. ❧

— Srila Bhaktisiddhanta Saraswati Thakur. *Bhāgavat Tātparyā*. English translation by Bhumiapati Das. Rasbihari Lal and Sons. Vrindavan. 2005. Pages 58-59.**TWO FROGS VISIT THE GANGA***Adapted from the**Padma Purāṇa, canto 7, chapter 9*

*jāhnavī-tīra-yātrāyām daivād yasya bhavet pathi
pañcatā so 'pi paramaṁ dhāma-gacchen na saṁśayaḥ*

There is no doubt that anyone who dies on the path when on pilgrimage to the Ganga will go to the highest abode. (Texts 77-78)

There was a religious and sweet-speaking king named Satyadharma on the earth during the junction of *Tretā* and *Dvāpara yugas*. The queen of that king was named Vijaya. She was beautiful, of good character, and highly devoted to the service of her husband. After enjoying for seven thousand years on this earth, the king and his wife died. The messengers of Yamaraja, the Lord of death, bound the couple up and took them to Yama's abode along a painful path. Seeing them, the Lord of death, who is also known as Dharmaraj, the great knower of religious principles, said to his secretary Chitrugupta, "Inform us about the behavior of these two." Thus ordered by Yamaraja, Chitrugupta considered the acts of the king and queen from the beginning of their lives, and said, "O king, please listen and I will tell all the activities of these two. Once there was a deer that had been frightened by tigers. To save its ❧



reactions by leaving their bodies in the Ganga. Let us undertake a pilgrimage to the Ganga in order to die and thereby cross this ocean of agony.” The female frog was delighted with the suggestion, and the two of them at once set out for the bank of the Ganga.

On the way they came across a poisonous and fearful serpent that had gone

hungry for a long time. The deadly snake said, “O sinful frogs, your time of death has arrived. Therefore, you should be eaten by me, as I am very hungry.”

Then on order of Yamaraj, his messengers put the king and his wife in a very painful hell named Asi-patravana where the trees have leaves as sharp as swords. After suffering in that place for millions of *yugas*, he and his wife were put into the hell named Vyaghrabhaksya. That hell is full of all troubles. One who enters there becomes prey for tigers. The king, along with his wife, stayed there for thousands of millions of *yugas*, and when the reaction to their sins was finished they took birth again on the earth as male and female frogs. Living on the bank of a river, always eating insects and remembering their former lives, the two were very much pained.

Once, on an auspicious day, the two frogs saw some men who were going on the path to the Ganga. The male frog told his wife, “We are always suffering pain due to the sinful acts we performed in our last human life. It is said that even great sinners can be relieved of their

hungry for a long time. The deadly snake said, “O sinful frogs, your time of death has arrived. Therefore, you should be eaten by me, as I am very hungry.”

The couple spoke with reverence to the serpent, “There is not the slightest fear of death in our hearts, o serpent. Formerly, I was a king named Satyadharma. This was my queen named Vijaya. Due to our sins we experienced pain for a long time in the abode of Yamaraja. To experience the remaining fruit of our karma we took birth as frogs. We desire to go to the highest abode. For that purpose we are going to the bank of Ganga to cast our bodies into her. O serpent, how much pleasure will you have by devouring us? Vishnu dwells in our hearts. In the same way Vishnu also dwells in your heart. Therefore, what enmity do we have with you, O serpent? The wise never harm other living beings. By giving harm to others, destiny takes away one’s life, sons, wives, riches and glory. What is the use of chanting the names of deities, performing austerities, giving gifts, or doing sacrifices for one in whose heart the two syllables “*hīn-sā*”, harm, always remain? That person who harms a living being also harms Vishnu. The revered lord of Lakshmi lives in the bodies of all living beings. Therefore the body of a sentient being is the abode of Lord Vishnu himself. Thus, one should avoid doing harm to others. By destroying another’s

life one's own pleasure is destroyed. Fie upon the happiness of men who are deceived by delusion and who relish causing harm to others! Therefore, O serpent, give up doing harm to others and be happy."

The snake said, "If killing others is truly a major sin, then why has the creator fashioned some living entities as prey and others as predators to eat them? You have told the truth that harm should not be done to others. But in the case of all types of prey, harm is not involved. It is true that the universe is a form of Vishnu. It is he who has created the prey and the predators. He creates himself and he protects himself. He also eats himself. Such is the creation of Vishnu. Am I able to kill you? Vishnu who is the creator of the individual's death, has sent me for this mission. That same god who created you, and who has protected you, today is using me as the instrument to kill you."

The serpent then ate those frogs on the path, who were intently uttering, "Ganga, Ganga". On every step of their pilgrimage to the Ganga, those two had obtained the fruits of performing horse-sacrifices.

Considering the pious credits of that king who had taken birth as a frog, celestial beauties such as Rambha, Urvashi and others in the

heavenly planets, said to one another, "This very handsome man, who is the best of the pious, has come. With my service I shall bring him under my influence." Another *apsarā* said, "I know all the arts. Therefore, only I shall be the beloved of this king." Another said, "Even Indra is under my influence. What wonder then is there that this king will also be under my influence?" "He is my husband." "He is my lord." "He is my master." "He is my protector." In this way the celestial women, appreciating the good qualities of Satyadharma, spoke with great delight.

Hearing their talks, one virtuous woman said, "O ladies, what is the use of quarrelling? This king has already taken the charming Vijaya as his wife." Those celestial beauties then gave up quarrelling, and came there delighted at heart. They worshipped that king and his wife, who were free from sins, and washed their feet. Indra, the king of heaven, then put him and his wife in a celestial chariot decorated with flowers. The air was full of the auspicious sounds of various drums, sounds of bracelets, clapping of hands, and the shouts of victory given by the gods. Thus Satyadharma and Vijaya went to heaven seated in a chariot and being fanned with white *cāmaras* in the charming hands of divine ladies. Seeing Satyadharma, and fearing his own destruction, Indra gave him half of his throne.

By the mercy of Lord Vishnu, that king acted as Indra and enjoyed all the pleasures of the heavenly planets. After millions of yugas, on the order of Lord Vishnu he got into a chariot and went to Vaikuntha. Thus he and his wife obtained liberation.

Great sages like Narada, have declared that there is no restriction of time on going to the Ganga. Whenever a person takes bath in the Ganga they certainly obtain inexhaustible religious merit. The Ganga destroys all sins. However, if a person repeatedly commits sin, the Ganga does not purify them. If one desires the highest goal of life, then, giving up wicked thoughts, bathe in the Ganga, the mother of the world. It is possible to count the number of raindrops and dust particles on the earth, but it is not possible to completely describe the glories of the Ganga. ॐ

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Highlights

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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KRISHNA IS ALWAYS WITH THE PREACHERS

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



If the preachers in our Krishna consciousness movement are sincere devotees of Krishna, Krishna will always be with them because he is very kind and favorable to all his devotees.

Just as Arjuna and Krishna were victorious in the Battle of Kurukshetra, this Krishna consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the predecessors (the Six Goswamis and other devotees of the Lord). As Narottam Das Thakur has stated, *tāṇḍera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Krishna consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa* — they cannot go outside the Krishna consciousness society or movement. Within the society we must try to serve the predecessors by preaching Chaitanya Mahaprabhu's cult and spreading his name

and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt it happens by the grace of Krishna. ❀

— Purport to *Cc. madhya* 4.79

UNALLOYED SURRENDER TO THE HOLY NAMES

Srila Bhaktivinode Thakur

What conviction does an unalloyed devotee hold?

Krishna is my only protector, nothing nor anyone else can protect me. This is the conviction of an unalloyed devotee. (*Caitanya-sikṣāmṛta* 6.3)

What is the mood of a devotee who has taken shelter of the holy names when he is faced with worldly distress?

The mind of one who has taken shelter of the holy name is undisturbed even if he cannot easily obtain food and clothes, or if he obtains them and then they are lost. Leaving behind all material attachment, such an unalloyed devotee takes complete shelter of Govinda. (*Sri Bhajana-rahasya*, chapter 4)

What is the difference between transcendental liberation and transcendental devotional service?

There is no difference between transcendental liberation and transcendental devotional service. Rather, those who make a distinction between them are to be understood to have not understood either of them. (*Tattva-sūtra* 19)

What limbs of devotional service do the unalloyed devotees perform?

Krishna's unalloyed devotees are extremely attached to remembering Krishna and chanting his holy name. Mostly they remain busy executing these two limbs. (*Sajjana Toṣaṇī* 10.6)

What three activities should devotees be eager to perform?

One who desires to attain the result of chanting Krishna's holy names should be eager to practice three activities — to associate with devotees, to live in a solitary place away from non-devotees, and to remain determined. (*Harināma-cintāmaṇi* 15.103)

What is the meaning of the word nirbandha?

Nirbandha means that a practitioner should chant the sixteen-name, thirty-two-syllable, *mahā-mantra* on *tulasī-mālā* one hundred eight times. Chanting four rounds is called one *grantha*. One should start with one *grantha* and gradually increase the number to sixteen *granthas*, or sixty-four rounds. That will make a prescribed number of one hundred thousand holy names. By gradually increasing the number of holy names to three hundred thousand, one will spend his entire life simply chanting. All previous *ācāryas* have attained perfection by following this order of the Lord. (*Harināma-cintāmaṇi* 12, footnote 18)

Should there be interruptions while chanting japa?

The chanting of the holy names must be constant. One should be careful that while chanting the holy names no sensual activities create obstacles. (*Śrī Bhāgavatārka Marīci-Mālā* 13.15)

What mentality should a person have while chanting?

While chanting the holy names, may this desire arise in my heart: As the baby birds

who cannot fly desire to see their mother, as the hungry calves wait intensely to drink their mother's milk, and as a wife becomes morose while meditating on her husband who is away in a foreign country, similarly, O Lord, let my mind become extremely eager for your *darśana*. (*Śrī Bhāgavatārka Marīci-Mālā* 13.16)

Does a person who has taken shelter of the holy name need to undergo atonement based on karma and jñāna?

Those who have fully taken shelter of the holy name have no need to undergo atonement based on *karma* and *jñāna*. (*Śrī Bhāgavatārka Marīci-Mālā* 13.17)

What are the characteristics of a person who has taken complete shelter of the holy names?

By misusing the six propensities of the heart (lust, anger, greed, illusion, pride, and envy) one commits sin. One who has taken complete shelter of the holy name does not commit sin. He engages his lust in discussing topics about Krishna and maintaining his *vaiṣṇava* family based on service to Krishna. He never engages in sinful activities, such as enjoying the wives of others, accumulating more money than he requires, desiring name and fame, cheating, or stealing. He uses his anger against those who are envious of Krishna and the *vaiṣṇavas*. In this way, he remains aloof from materialistic association. He avoids subduing and torturing others. Thus, his anger transforms into the tolerance of a tree. He uses his greed to relish the mellows of ecstatic love for Krishna and thereby does not bother to eat palatable foodstuffs, wear opulent clothes, enjoy beautiful women, or accumulate unlimited wealth. He uses illusion in experiencing transcendental mellows and thus becomes bewildered by the beauty of Krishna's pastimes and the *vaiṣṇavas* characteristics. Wealth, followers, and material happiness do not enamor him. Not bewildered by their improper conclusion, such a person does not become involved in impersonalism, atheism, or false argument. He engages pride in Krishna's service and thus renounces the pride coming from high birth, wealth, beauty, education, followers, and bodily strength. He totally renounces envy and violence toward others. By regulating his life in this way, he does not have the opportunity to commit sin. Rather, his propensity for sinful activities is uprooted. If, however, he accidentally

commits a sin, it is nullified without his having to practice atonement. (*Sajjana Toṣaṇi* 8.9)

Do so-called devotees who take shelter of duplicity attain love of God?

As a patient attains the result of his medication even without knowing its power, similarly, one who chants the holy name of the Lord without knowing the holy name's strength easily achieves the results of his chanting. If persons who are affected by prejudice and a faulty interpretation of the holy name take shelter of duplicity, the holy name reserves the right to award such persons a result according to their own duplicity. The holy name never awards them the supreme fruit of love of God. (*Śrī Bhāgavatārka Marīci-Mālā* 13.24)

What is real Vraja-vasa, residence in Vraja?

To live in a solitary place while experiencing transcendental emotion is called *vraja-vāsa*. One should chant the holy names of the Lord a prescribed number of times and engage in the Lord's service twenty-four hours a day. One should engage in favorable service to the Supreme Lord in such a way that it does not create any impediment to his livelihood. (*Jaiva Dharma*, chapter 40) ❧

— *Śrī Bhakti Vinoda Vāṇī Vaibhava* chapter 94. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

“NO TIME FOR CHANTING AND READING”

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Many times we say, “I am doing so much service I have no time for chanting and reading.” This mentality is completely *karma-buddhi*, fruitive mentality in the service of the Lord. We can't understand that this conception of distinguishing between service and *bhajana* is like a bad smell coming out from our body. That's why we never get the mercy of the spiritual master.

— Oriya article by Srila Bhaktisiddhanta entitled “*Jaḍābhiniṣeṣa Kāhīnī Āse?*” from the magazine *Siddhānta*, January 1993 issue. Bhaktivaibhava Puri Maharaj (editor). Berhampur: Siddhanta Press. Translated by Bhakta Pradosh.

THE HOLY NAME HEALS ALL AILMENTS

Sri Srimad Gour Govinda Swami Maharaja

If one opens his ears and allows the sweet *līlās*, pastimes of Gaurāṅga Mahāprabhu, to enter, then his heart will be cleansed of all material

contamination. The heart will be purified. Otherwise how can you purify the heart? Is there any medical scientist who knows how to do so? The medical scientist may clean your bowels, but he cannot cleanse your heart. In *Prārthanā*, Narottam Das Thakur gives the process — hear the sweet *līlās* of Chaitanya Mahāprabhu — *gaurāṅgera madhura-līlā, jār karṇe praveśilā, hṛdoya nirmala bhelo tār* — then the heart is cleansed.

The holy names and pastimes of the Lord will not only cleanse your heart, but an insignificant side effect is that they also cure all material disease. The *Bṛhan-Nārādīya Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.353) states:

*acyutānanda-govinda-nāmocārāṇa-bhīṣitāḥ
naśyanti sakalā rogāḥ satyaṁ satyaṁ vadāmy aham*

I vow this is the truth. By hearing the names Achyuta, Ananda and Govinda one becomes strong and all diseases are cured.

Parāśara-saṁhitā (quoted in *Hari-bhakti-vilāsa* 11.354) says:

*na sām̐ba vyādhi-jarṁ duḥkharṁ heyarṁ nāny auśadhair api
hari-nāmauśadharṁ pītva vyādhis tyājy na saṁśayaḥ*

O Shamba! Diseases are not cured by other medicines, but by using this great medicine of *hare kṛṣṇa* they are definitely removed.

The *Skanda Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.355) states:

*ādhayo vyādhayo yasya smaraṇān nāma-kīrtanāt
tadaiva vilayaṁ yānti tam anantaṁ namāmy aham*

I offer my prostrated obeisance to that infinite Lord, because by remembering him, singing his names, all physical and mental ailments are forthwith rooted out.

The *Vahni Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.356) says:

*mahā-vyādhi-samācchanṇo rāja-vādhopapīḍitaḥ
nārāyaṇeti saṅkīrtya nirātaṅko bhaven naraḥ*

A person who is highly afflicted by acute and chronic diseases and oppressed by the ruling powers is relieved of all fears and anxieties by mere chanting of the name Sri Narayan.

The *brāhmaṇas* give this instruction and cure diseases. They have unfailing medicines. A doctor's medicine may fail, but this medicine is unfailing. If you have firm faith in the holy name, it will definitely work. But if you are lacking faith, it won't work. *saṁśayaṭmā vinaśyati* — One who has doubt, must perish (*Bg.* 4.40). ❧

— From a lecture on *Caitanya-caritāmṛta*, Bhubaneswar, 29 December 1995.

GLORIES OF PRAHLAD MAHARAJA

Lesser *vaiṣṇavas* would not be able to endure as staunchly as Prahlad the severe kinds of distress imposed by Hiranyakasipu. In the face of such torments, anyone not as fully surrendered and absorbed in remembrance of the Personality of Godhead would lose the courage and determination to continue serving the Lord. But none of these tests distracted Prahlad from his devotional service. Being solidly fixed in *bhakti-yoga*, Prahlad was empowered to preach effectively; the sons of the demon enemies of Vishnu became Vaiṣṇavas by hearing Prahlad's instructions and even just by touching or seeing him. Therefore in the *Hari-bhakti-sudhodaya* (13.7), which is part of the *Nārada Purāṇa*, the goddess of the earth, Dharani-devi, glorifies Prahlad's special potency:

*aho kṛtārthaḥ sutarām nṛ-loko
yasmin sthito bhāgavatottamo 'si
spṛśanti paśyanti ca ye bhavantām
bhāvānś ca yānś te hari-loka-bhājāḥ*

"Ah, this human society is now especially fortunate since you, the best of *vaiṣṇavas*, are present. Everyone who touches you, or sees you and the symptoms of your ecstatic emotions will become entitled to take up residence in Hariloka."

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Describing Prahlad's influence on persons who witnessed his ecstatic symptoms, *Śrī Hari-bhakti-sudhodaya* (15.1-2) states:

*śrutovāty-adbhuta-vairāgyāj janāś tasyojjvalā girāḥ
aśrūṇi mumucuḥ kecid vīkṣya ke 'py anamamīś ca tam
līlayānye pare hāsyād bhaktyā kecana vismayāt
janāś tam saṅghaśo 'paśyan sarvathāpi hatainasah*

"Upon hearing his brilliant words, some people felt an extraordinary sense of detachment from material life and began to shed tears. Others who saw him responded by bowing down to him. Others were amazed to see him playfully laugh and simply stood in groups watching him. All these persons were relieved of worldly contamination." Prahlada delivered ordinary people not only by freeing them from unhappiness but also by giving them the highest happiness of pure devotional service to Vishnu. ॐ

— From the purports to *Bṛhad-bhāgavatāmṛta* 1.4.5-6. Translated from the original Sanskrit, with a summary of Srila Sanatan Goswami's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

SADHU SANGA VS. A BATH IN THE GANGA

*yat-saṅga-labdham nija-vīrya-vaibhavam
tīrtham muhuḥ saṁspṛśatām hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'nigajam
ko vai na seveta mukunda-vikramam*

By associating with persons for whom the Supreme Personality of Godhead Mukunda is the all in all, one can hear of his powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the absolute truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore, who is the sane man who will not associate with devotees to quickly perfect his life? ॐ

— *Śrīmad Bhāgavatam* 5.18.11. Translation by A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.



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AUSTERITIES FOR KALI-YUGA

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

It is apparent that the chanting of the *mahā-mantra* or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein — drinking only water and eating only air for many months. One cannot imitate such



a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this *tapasya*, and then the chanting of the *hare kṛṣṇa mantra* will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamuna, or in the absence of the Ganges and Yamuna one may bathe in the water of the sea. This is an item of austerity. Our Krishna consciousness movement has therefore established two very large centers, one in Vrindavan and another in Mayapur,

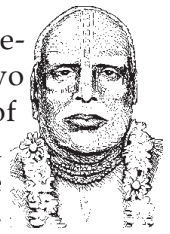
Nabadwip. There one may bathe in the Ganges or Yamuna, chant the *hare kṛṣṇa mantra*, and thus become perfect and return home, back to Godhead.

— Purport to *Bhāg.* 6.5.27-28

RESPECT THE DEVATAS

Srila Thakur Bhaktivinode Śrī Caitanya-śikṣāmṛta 3.3

The devotee should not disrespect the *devatas*. There are two types of *devatas*, incarnations of the Lord and *jīvas* with special qualification. None of the Lord's servants should be disrespected. Those souls who by the mercy of the Lord have attained positions to control and protect the world are considered to be *devata* and are to be worshipped by all. The *vaiṣṇava* should not out of envy disrespect them. Giving them proper respect, the *vaiṣṇava* may pray to them for the boon of devotion to Krishna. The *vaiṣṇava* should not disrespect any living entity. Respect should be given to all the forms of the *devatas* that are being worshipped in various places, for by worshipping those



forms the people on a lower level of consciousness learn the preliminaries to devotional service. By disrespecting them, the devotee's pride will grow and humility will decrease. In this way the heart will no longer be a suitable dwelling place for devotion. ❧

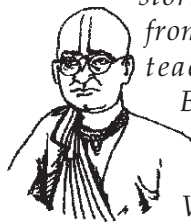
— English translation by Sri Bhanu Swami. Unpublished manuscript.

“BHAGAVAN” BECOMES A GHOST

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Chapter 74 of *Upākhyaṇe Upadeśa*

Upākhyaṇe Upadeśa is a collection of short stories with explanations gathered from the spoken lectures and other teachings of Prabhupada Bhaktisiddhanta Saraswati Thakur and compiled by his disciple Sri Sundarananda Vidyavinode Prabhu. It was first published in 1940.



There once lived a learned person named Bhagavan Pandit who by dint of his scholarship became friendly with the local king. The king's ministers became envious and hatched a plot so that the pandit would be driven out of the country. The ministers told the gatekeeper, “The king has ordered that the pandit should not be permitted to enter the royal palace again.” The gatekeeper carried the instruction as advised. When he didn't see the pandit, the king became anxious. The king asked the ministers about the whereabouts of the pandit, and they told him, “Bhagavan has expired.” By the subterfuge of the ministers, the royal physician also reported that Bhagavan had died. The king was very depressed hearing the news that his friend had passed away.

A few days later the king came out of the palace for a stroll, and Bhagavan Pandit wanted to meet him. The ministers and aides cleverly surrounded the king with such a tight human barricade that the pandit was unable to get through. Desperate, the pandit climbed a tree and started shouting, “O king! Here I am, your Bhagavan Pandit!” When the king glanced up at him, the aides and ministers said, “O king!

Bhagavan Pandit has become a ghost after his death. Look, he is calling you from that treetop. Let us quickly move aside.”

Considering that so many people were saying the same thing, the king thought it must be true. Thus he ignored the calls of Bhagavan Pandit and went away in a different direction. The pandit lamented, saying, “Oh, how powerful is the intrigue of these people! By their deception, Bhagavan Pandit has become a ghost!”

PURPORT: This is the situation today in the material world under the intrigue of atheistic public opinion, particularly in the domain of religion and spiritual living. So-called public opinion is now demonically discouraging pious people from listening to any sort of devotional subject. The majority of the common public are now of the opinion that devotional service is just like material or academic practices. They advocate that there are as many ways of liberation as there are philosophies. They are unable to realize that devotional service is the ultimate philosophy of life. ❧

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kuṭīnāṭi chāḍa

GIVE UP FAULTFINDING

*Srila Jagadananda Pandit
Prema-vivarta, chapter eight*

Worship Gauranga with a Pure Heart

*gorā bhaja gorā bhaja gorā bhaja bhāi
gorā vinā e jagate guru āra nāi*

O my brothers! Worship Gaura! Worship Gaura! Worship Gaura! Other than Gaura there is no guru in this world. (1)

*yadi bhajibe gorā sarala kara nija mana
kuṭīnāṭi chāḍi bhaja gorāra śaraṇa*

If you want to worship Gaura, then give up duplicity and the tendency to find fault in others. In this way, take shelter of the lotus feet of Lord Gaura. (2)

*manera kathā gorā jāne phāṅki kemane dibe
sarala hale gorāra śikṣā bujhiyā la-ibe*

Lord Gaura knows everyone's innermost thoughts, so how can you cheat him? By becoming simple you will easily understand his instructions. (3)

*ānera mana rākhite giyā āpanāke dibe phāṅki
manera kathā jāne gorā kemane ḥṛdaya ḍhāki*

By dwelling on such unnecessary thoughts you will only end up cheating yourself. How can you hide your thoughts from the Supreme Lord Gaura? He knows everything in your heart. (4)

*gorā bale āmāra mata karaha carita
āmāra ājñā pālana kara cāha yadi hita*

Lord Gaura says, "If you want the best for yourself then do as I am doing and follow my teachings. (5)

Duplicitous Worship

*gorāra āmi gorāra āmi mukhe balile nā cale
gorāra ācāra gorāra pracāra la-ile phala phale*

Telling everyone, "I am a devotee of Gaura! I am a devotee of Gaura!" will not suffice. One's life will be fruitful only when one follows the behavior and teachings of Gaura. (6)

*loka dekhāno gorā bhajā tilaka mātra dhari
gopanete atyācāra gorā dhare curi*

Wearing *tilak* and *vaiṣṇava* dress, one may make a show of being a devotee of Gaura while secretly misbehaving. But Gaura will certainly discover such deception. (7)

*adhaḥ patana habe bhāi kaile kuṭīnāṭi
nāma aparādhe tomāra bhajana habe māṭi*

O brother, you will become degraded if you act in such a duplicitous way. All of your devotional practices will be ruined as you commit offenses against the holy name. (8)

*nāma lañā ye kare pāpa haya aparādha
era mata bhakti āra āche kibā bādha*

If you chant the holy name but at the same time perform sinful activities it is an offense. Such a mentality will create obstacles in your *bhakti*. (9) ❧

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CONSIDERATIONS ON ACCEPTING FOOD FROM OTHERS

Śrī Hari-bhakti-vilāsa, chapter nine

*nādyāc chūdrasya vipro 'nnam mohād vā yadi kāmataḥ
na śūdra-yoniṁ vrajati yas tu bhuṅkte hy anāpadi*

*duṣkṛtāṁ hi manuṣyasya sarvaṁ anne pratiṣṭhitam
yo yasyānnaṁ samaśnāti sa tasyāśnāti kilbiṣam*

A twice-born person should not eat from a *śūdra*'s house or from his hands for any reason, either due to uncontrolled senses, illusion, or difficult times. If he does, he will take his next birth as a *śūdra*. (264-265, from *Kurma Purāṇa*)

*pāyasaṁ sneha-pakvaṁ yad go-rasaṁ caiva śaktavaḥ
piṇyākam caiva tailaṁ ca śūdrād grāhyaṁ tathaiva ca*

Learned people, after paying a small price, can buy from a *śūdra* sweet rice, ghee, ingredients deep fried in oil, milk, flour, oil cakes and oil. (267, from *Kurma Purāṇa*)

*vaiṣṇavānāṁ hi bhoktavyaṁ prārthyānnaṁ vaiṣṇavaiḥ sadā
avaiṣṇavānāṁ annaṁ tu parivarjyam amedhyavat*

A *vaiṣṇava* should beg food only from another *vaiṣṇava*. If one is not a *vaiṣṇava*, even if he is a *brāhmaṇa*, his food should be rejected as uneatable. (279, from *Kurma Purāṇa*)

*prārthayed vaiṣṇavād annaṁ prayatnena vicakṣaṇaḥ
sarva-pāpa-viśudhy-artham tad-abhāve jalam pibet*

To remove all of his sins, an intelligent person should go to a *vaiṣṇava* for food. He should make a great endeavor to approach a *vaiṣṇava* to obtain food. If one cannot find a *vaiṣṇava* then it is permissible for one to accept a cup of water from a non-devotee. (280, from *Padma Purāṇa*)

*śrotṛyānnaṁ vaiṣṇavānnaṁ huta-śeṣaṁ ca yad-dhaviḥ
ānakhāt śodhayet pāpam tuṣāgnīḥ kanakam yathā*

As a fire made of straw purifies gold, similarly, grains from a person knowledgeable in the Vedas, from a *vaiṣṇava*, and from a fire sacrifice, all purify a person from the tips of his toes to the top of his head. (282, from *Viṣṇu-smṛti*)

*śuddhaṁ bhāgavatasyānnaṁ śuddhaṁ bhagīrathī-jalam
śuddhaṁ viṣṇu-param cittaṁ śuddham ekādaśī-vratam*

Food from a devotee of the Supreme Personality of Godhead, water from the Ganga, a mind that is engaged in the lotus feet of Lord Vishnu, and the *ekādaśī* day. These are all pure. (283, from *Skanda Purāṇa*)

*keśavārcā gr̥he yasya na tiṣṭhati mahī-pate
tasyānnaṁ naiva bhoktavyam abhakṣyeṇa samam smṛtam*

O king, one should not eat grains from a house where there is no deity of Lord Krishna. Such food is considered uneatable. (285) ❧

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RARELY GIVEN

Sanatan Goswami

Śrī Bṛhad-bhāgavatāmṛta 1.5.16-17 purport

Kalanemi was killed by the Lord of Vaikuntha during a battle between the demigods and demons. Hiranyaksha was killed by Lord Varaha, Hiranyakasipu by Lord



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Nrisimha, and the two brothers Ravana and Kumbhakarna by Lord Ramachandra. Other *daityas* and *rākṣasas*, including relatives of the demons mentioned in these verses, also met death at the hands of the Supreme Lord. Nonetheless, we know that upon being killed by the Lord, none of them attained liberation, since history records that they all took birth again. Only in the pastimes of Sri Krishna did many demons obtain liberation.

Lord Vishnu's *avatāras* rarely give liberation, but they even more rarely bestow pure devotional service. This is confirmed by Srila Rupa Goswami in his *Laghu-bhāgavatāmṛta*. The *Purāṇas* describe only one case in which pure devotional service was granted — when Lord Nrsimha blessed Prahlada — and that devotion, at least according to Prahlada's own testimony, was mixed with the tendency to cultivate knowledge. ❧

— Translated from the original Sanskrit, with a summary of the author's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

MEDITATION ON LORD JAGANNATH

Srila Murari Gupta

Śrī Caitanya-carita Mahākāvya 4.21.5

Murari Gupta writes that while gazing at the divine form of Lord Jagannath, Sri Chaitanya Mahaprabhu uttered the following meditation on the Lord, which is derived from the Purāṇas:

*nīlādrau śaṅkha-madhye śata-dala-kamale ratna-
sīṁhāsana-stham
sarvālaṅkāra-yuktaṁ nava-ghana-ruciraṁ
saṁsthitaṁ cāgrajena
bhadṛāyā vāma-bhāge ratha-caraṇa-yutaṁ brahma-
rudrādi-vandyaṁ
vedānām sāram ekaṁ sakala-guṇa-mayaṁ brahma-
pūrṇa smarāmi*

I remember the absolute truth, who resides within a temple resembling a blue mountain in the land shaped like a gigantic conch shell. He is seated on a hundred-petalled lotus, upon a jeweled lion-throne. His body is the hue of a new lightning-illuminated thundercloud, and he is adorned with variegated ornaments. He is seated along with his elder brother, who has Subhadra to his left side. He is attended by his disc, and is offered prayers by all the gods headed by Brahma and Shiva. He is the essence of the Vedas and the reservoir of all sublime qualities. ❧

— English translation by Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books. Union City, Georgia. 1998.



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LOVE KRISHNA WITH ALL HIS ENTOURAGE

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



We are not impersonalists. We have varieties of perception in the matter of discharging devotional service. In Rupa Goswami's *Upadeśāmṛta* it is stated that advanced life in

Krishna consciousness means one should always be very anxious to calculate whether every moment of his life has been utilized in devotional service. This is called feeling afraid of misusing time.

One should be very careful to estimate how every moment of his life is being utilized in the service of the Lord. The Goswamis were very advanced in this line of action, and therefore it is said about them, *nidrāhāra-vihāarakādi-vijitau* [Srinivas Acharya's *Ṣaḍ Gosvāmy Aṣṭaka*, text one] — they had conquered over eating, sleeping, and mating. The idea is to save more time from this materialistic business and utilize it for Krishna's service. When our anxiety is how to utilize life in that way, such a stage is

avyartha-kālatvam — utilizing life without spoiling it. The next stage is *nāma-gāne-sadā-ruciḥ* — attraction for chanting the holy name always, and *prītis-tad-vasati-sthale* — feeling pleasure living in the temple or in a place of pilgrimage. [*Bhakti-rasāmṛta-sindhu* 1.3.25-26] So I am very glad that you are gradually coming to that stage. Continue it carefully. Try to realize it yourself and teach the method to all your younger brothers and sisters.

Krishna consciousness means full cooperation with Krishna, and Krishna means with all his entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers — everything. Therefore to love Krishna means to love him along with all his name, his fame, his qualities, his entourage, his abode, his devotees, etc. ❧

— Letter to Yamuna, 2 March 1970.

THE GREATEST VERSE?

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Question: Verse 18.66 is considered to be the most significant verse of the *Bhagavad-gītā*:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

[next column](#) ❧

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

However, Mahaprabhu said, “*eho bāhya*” — this verse is external [Cc. *madhya* 8.63]. Why is that?

Srila Prabhupada: Yes, Mahaprabhu said to Ray Ramananda Prabhu that even this great verse was only external. Devotional love for the Supreme Lord is the natural inclination of the soul. So the Supreme Lord should not have to canvass for himself. He should not have to coax us to love him. He should not have to somehow persuade us to become his devotee. He should not have to make us promise to love him. His devotees naturally engage themselves wholeheartedly to make him happy, due to their spontaneous, uncontrollable love for him.

If a father has to take great trouble to make his son love him, then everyone can understand what kind of son he has. It is only natural that the devotee will automatically — following his heart’s desire — serve his Lord. But in this situation it seems that the opposite is happening. Not only has the devotee forgotten his Lord, but he has forgotten his own eternal identity. Being forgetful of his eternal existence, he has tried to become the master of the temporary, and he is serving the temporary. So, to teach us about pure devotion — the supreme devotion belonging to Vraja Dham — Mahaprabhu said of this great verse that it is external. ❧

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

DEALINGS WITH SIKSHA AND DIKSHA GURUS

Sri Srimad Gour Govinda Swami Maharaja

The following discussion took place following a lecture about Srila Baladev Vidyabhushan. It was mentioned in the lecture that Baladev received initiation from Sri Radha Damodar Goswami.

Devotee: In the names of the *ācāryas* in our disciplic succession, Radha Damodar Goswami’s name is not there.

Gour Govinda Swami: Only the names of famous *ācāryas* have been given. Viswanath Chakravarti Thakur’s name is there. As the student of Viswanath Chakravarti Thakur, Baladev Vidyabhushan’s name is there. Taking permission from his guru Radha

Damodar Goswami, Baladev went to Vrindavan to learn from Viswanath Chakravarti Thakur about Mahaprabhu’s *gauḍīya-vaiṣṇava siddhānta*. That is our process. One should take permission from one’s *dīkṣā-guru* to take *śikṣā*. Therefore, *śikṣā-gurus* are many, but *dīkṣā-guru* is not more than one. The *dīkṣā-guru* is *sambandha-jñāna dātā* — he establishes knowledge of one’s relationship with Krishna. The *śikṣā-guru* is *abhidheya-jñāna dātā* — he teaches the process of *bhakti*, how to do *bhajana*. The *dīkṣā-guru* establishes *sambandha*, your relationship with Krishna, and the *śikṣā-guru* teaches you how to keep up the relationship, how to be engaged in a loving relationship with Krishna and render loving service to him, *abhidheya*.

We give a crude example. Imagine your legs are dangling in the air. The *dīkṣā-guru* fixes your legs on the ground in Vrindavan and establishes your *sambandha*, relationship. Now you have to move. The *śikṣā-guru* teaches you how to move in Vrindavan. *Dīkṣā-guru* and *śikṣā-guru* are the same *guru-tattva*. One should not think that one is superior and the other inferior. That will be offensive. They are like two sides of the same coin. They are of equal level.

Therefore, taking permission from the *dīkṣā-guru*, one may go to a *śikṣā-guru*. Baladev Vidyabhushan took permission from his *dīkṣā-guru*, Radha Damodar Goswami. Then he went to Vrindavan and became a student and disciple of Viswanath Chakravarti Thakur. Our *guru-paramparā* is a *śikṣā-guru paramparā*, not a *dīkṣā-guru paramparā*. It is known as *bhāgavata-paramparā*, a succession of gurus and disciples who have heard and spoken *bhāgavata*. *Caitanya-caritāmṛta* describes all about *guru-tattva*. It is mentioned there, *śikṣā-guru haya kṛṣṇa-mahānta-svarūpe* — the *śikṣā-guru* is directly the form of Krishna [ādi 1.58].

Devotee: What if a disciple sees his *dīkṣā-guru* as a neophyte and wants to take *śikṣā* from someone he thinks is advanced. Is he still supposed to see the *dīkṣā-guru* and *śikṣā-guru* as the same?

Gour Govinda Swami: Yes, he should see like that, otherwise he will commit *aparādha*.

Devotee: As long as permission is granted, there is no *aparādha*?

Gour Govinda Swami: Yes, this is the process. Otherwise *aparādha* is there.

Devotee: What if the guru says, “No, I won’t give permission?”

Gour Govinda Swami: Then he is not a *vaiṣṇava*. A *vaiṣṇava* is *uddhāra*. He is not narrow-minded. He is very broad-minded. He will immediately give permission: “Alright, very good. You go. You get *śikṣā*. Make advancement. That will be my glory.” A *vaiṣṇava* is not envious. Parikshit Maharaja was a *pukka vaiṣṇava*. He was not envious of Kali, even though Kali was a mischief monger.

Devotee: Some persons may think that this is jumping over.

Gour Govinda Swami: First you should take permission, and then go. The *mahājanas* have set the example. See how Baladev Vidyabhusan behaved. First he got permission, and then he went. This is the process. And a *dīkṣā-guru* who is a genuine *vaiṣṇava* will immediately allow his disciple to go.

Devotee: Disciples who do like this, should they offer the same worship to the *dīkṣā-guru* and to the *śikṣā-guru*? Should they see them on the same worshipable level?

Gour Govinda Swami: Yes, the same level.

Devotee: You have previously spoken about *vyāṣṭi-guru* and *samaṣṭi-guru*. Could you explain them again?

Gour Govinda Swami: Krishna is the one Supreme Personality of Godhead. He is the absolute truth, one without a second. He is *bhāgavata-tattva*, *īśa-tattva*, the absolute truth. *Īśa-tattva* is one; similarly, *guru-tattva* is one. Guru is one. He is a manifestation of Krishna. *guru kṛṣṇa-rūpa hana śāstrera pramāṇe* — All the *śāstras* declare that Krishna appears as guru [Cc. ādi 1.45]. Krishna is one; *guru-tattva* is one. Krishna has different manifestations. Similarly, guru has different manifestations. When it is one *guru-tattva*, that is *samaṣṭi-guru*. When different manifestations come, then it is *vyāṣṭi-guru*. Krishna has different manifestations, Rama, Nrisimha, Vamana, Matsya, Varaha, etc. *keśava dhṛta-rāma-śarīra jaya jagad-īśa hare* — Keshava has assumed this *śarīra*, this form, but Keshava is one. *Brahma-saṁhitā* gives the example of lamps. Many lamps are lit from an original lamp, but the dharma of giving light is the same for all of them. *Guru-tattva* is similar.

Guru-tattva is one, but there are different manifestations. This person’s guru, that person’s guru, and another person’s guru, are all different manifestations. But they are the same *guru-tattva*.

Devotee: It’s been said that when you leave your guru to go to somebody else to hear it’s like being unchaste.

Gour Govinda Swami: It is not unchaste. Take permission before you go. Otherwise you will commit offense. And if someone accepts you without you first getting permission from your *dīkṣā-guru*, then he will also commit offense.

Devotee: What if the guru refuses to give permission and the disciple still wants to go?

Gour Govinda Swami: I have said, if the guru refuses to give permission then he is not a *vaiṣṇava*.

Devotee: So if the disciple still wants to go?

Gour Govinda Swami: Why should he say no?

Devotee: Perhaps he may say no because he is attached to his disciple.

Gour Govinda Swami: *Āre bābā!* Why attachment? Ones only attachment should be for Krishna. Why be attached to this and that? “My temple, my disciple, my, my, my. I and mine.” Nonsense. ❀

— Evening class. 8 June 1995. Towaco, New Jersey, USA.

PRAYERS TO SRILA GOPAL

BHATTA GOSWAMI

Srila Yadunandan Das Thakur

Karṇānanda, chapter five

*niravadhi hari-bhakti-khyāpane yasya śaktiḥ
satata-sad-anubhūtir naśvarārthe viraktiḥ
prabhu-vara-gati-saubhāgyena vikhyāta-paṭṭaḥ
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami, who has the power to incessantly glorify devotional service of Lord Hari and who is detached from perishable material objects as a result of his uninterrupted spiritual realization, be manifest in my heart. His home has become glorious with the fortune of being the destination of the Supreme Lord Mahaprabhu. (Text 1)

*vraja-bhuvi guṇa-mañjaryākhyayā yaḥ prasiddhaḥ
kali-jana-karuṇāvirbhāvakena prayuktaḥ
madhura-rasa-viśeṣāhlāda-vistāraṇāya
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami, who is celebrated by the name Guna Manjari in the land of Vraja, be manifest in my heart. Lord Sri Chaitanya, who appears out of compassion for the people of Kali-yuga, has impelled him to expand the exquisite bliss of transcendental conjugal mellows. (Text 2)

*rādhā-priya-prema-viśeṣa-puṣṭau
gopāla-bhaṭṭo raghunātha-dāsaḥ
syātām ubhau yasya sakṛt sahāyau
ko nāma so' rtho na bhavet su-siddhaḥ*

If Gopal Bhatta Goswami and Raghunath Das Goswami come forward to help one nourish the excellent divine love for Sri Radha's beloved, what possibly is there that one will not achieve with ease? (Text 3)

*vraja-gata-nija-bhāvāsvādam āsvādya mādyan
naṭati hasati gāyatyunmadam vibhramāḍhyaḥ
kalita-kali-janoddhārājñayā bāhya-dṛṣṭaḥ
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami be manifest in my heart. Relishing the taste of his particular loving mood in Vraja, he has become mad. In that condition he is restlessness, and he dances, laughs and sings madly. Given the order to deliver the

conditioned souls beaten by the age of Kali, he makes himself visible to the eyes. (Text 4)

*vidita-pada-padārthaḥ prema-bhakti-rasārthaḥ
śrīta-rati-rasa-bhedāsvādane yaḥ samārthaḥ
idam akhila-tamo-ghnaṁ stotra-ratnaṁ pradhānaṁ
paṭhati bhavati so' yaṁ mañjarī-yūtha-līnaḥ*

One who understands these words and their meanings, which are imbued with the loving moods and affections of pure devotees and which depict the various mellows of transcendental exchange in pure divine love — that very person, by reciting this supreme jewel-like glorification which destroys all ignorance, will soon become a *mañjarī*, a young cowherd girl who assists the *gopīs*, and in that form enter into a group of such young maidservants of Radharani. (Text 5)

*sanātana-prema-pariplutāntaraṁ
śrī-rūpa-sakhyena vilakṣitākḥilam
namāmi rādhā-ramaṇaika-jīvanam
gopāla-bhaṭṭaṁ bhajatām abhīṣṭa-dam*

I offer my obeisances unto Srila Gopal Bhatta, whose heart is overwhelmed with transcendental love for Srila Sanatan Goswami, who is distinguished in every respect on account of Srila Rupa Goswami's friendship, whose life and soul is Sri Radha Ramana, and who fulfils the aspirations of his servitors. (Text 7)

— Translated by Sri Nityananda Das, from the edition of *Śrī Karṇānanda*, edited by Hari-bhakta Das. Published by Sri Giridhari Lal Goswami Tirtha. Gaurabda 506.

QUALIFICATION TO WRITE Srila Krishnadas Kaviraj Goswami

*nāhi kāhāṁ savirodha, nāhi kāhāṁ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhāṁ haye āveśa,
sahaja vastu nā yāya likhana*

In this *Caitanya-caritāmṛta* there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

— *Sri Caitanya-caritāmṛta madhya* 2.86. English translation by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.

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Highlights

• WHEN THE SERVANT THINKS HE IS MASTER

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• CUTTING ONE'S OWN NOSE

Prabhupada Bhaktisiddhanta Saraswati Thakur from Upākhyāne Upadeśa

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By the Medieval Gaudiya Poet Sri Sachinandan Das

• OBEISANCES TO THE BREEZE

Srila Prabodhananda Saraswati

WHEN THE SERVANT THINKS HE IS MASTER

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



Everyone is serving his senses, but he is thinking that he is master. That is *kaitava*, cheating, or *māyā*. The conclusion is that since we are constitutionally servants, we must remain servants and not falsely try to become masters. By experience we see that by giving service to so many material things, no one is satisfied. Let us look at family life, for example. A man serves his family with heart and soul throughout his life, and when he is old, if he asks permission from his wife, "My dear wife, whom I have served so much. Let me take *sannyāsa* now," the wife will never give permission. She will say, "What have you done? I have got to do so many things. Your son is not yet settled; your daughter is not yet married. How you can take *sannyāsa*? You cannot." Actually, he is the servant of the wife, but he is thinking, "I am master of the family." This is called *māyā*, illusion. And any religious system established on the platform of this false understanding is also cheating.

Everyone is serving his senses, but he is thinking that he is master. That is *kaitava*, cheating, or *māyā*. The conclusion is that since we are constitutionally servants, we must remain servants and not falsely try to become masters. By experience we see that by giving service to so many material things, no one is satisfied. Let us look at family life, for example. A man serves his family with heart and soul throughout his life, and when he is old, if he asks permission from his wife, "My dear wife, whom I have served so much. Let me take *sannyāsa* now," the wife will never give permission. She will say, "What have you done? I have got to do so many things. Your son is not yet settled; your daughter is not yet married. How you can take *sannyāsa*? You cannot." Actually, he is the servant of the wife, but he is thinking, "I am master of the family." This is called *māyā*, illusion. And any religious system established on the platform of this false understanding is also cheating.

Therefore it is said, *dharmah projjhita-kaitavaḥ tra* [Bhāg. 1.1.2]. *Kaitava* means cheating, that which is not characteristic of dharma. The characteristic of dharma is, "I am eternally the servant of God." If instead of serving God, I serve dog, that is called cheating religion. No one is meant for serving a dog, but because by nature I am a servant, if I haven't got sufficient engagement as a servant of God, then I keep a dog instead.

The conclusion is that constitutionally I am a servant of God, but instead of giving service to God, I am now engaged in the service of dog. This means false service. ❀

— Lecture on Śrīmad-bhāgavatam. Caracas. 24 February 1975.

CUTTING ONE'S OWN NOSE

*Prabhupada Bhaktisiddhanta
Saraswati Thakur*

From Upākhyāne Upadeśa

Upākhyāne Upadeśa is a collection of short stories with explanations gathered from the spoken lectures and other teachings of Prabhupada Bhaktisiddhanta Saraswati Thakur and compiled by his disciple Sri Sundarananda Vidyavinode. It was first published in 1940.

There were two friends named Susanta and Kritanta who lived near each other in their village. Later they had some disagreement and

were always quarreling. After some time, Susanta decided to go on pilgrimage to get away from the bickering. Accordingly, he fixed an auspicious day to start for Puri.

Kritanta realized that there would hardly be any chance for him to harass Susanta if he left. So he decided that by hook or by crook, Susanta should stay in the village so that there would be opportunities to pick quarrels with him.

Kritanta knew that Susanta held some strange superstitions. For instance, he considered it very, very inauspicious to see anyone on the onset of a journey whose nose had been amputated. Considering this, Kritanta amputated his own nose and took a seat in front of Susanta's house with his mutilated face exhibited conspicuously.

As soon as Susanta came out of his house to begin his journey, he saw Kritanta's disfigured face and immediately decided to cancel his pilgrimage.

PURPORT: Atheists behave similarly in plotting ominous designs, even at their own heavy cost, to hinder the *vaiṣṇavas'* progress in devotional practices. These atheists create their own spiritual harm by foolishly trying to create disturbances on the *vaiṣṇavas'* journey towards Vaikunthalok.

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108 SWEET NAMES OF SRI CHAITANYA MAHAPRABHU By the Medieval Gaudiya Poet Sri Sachinandan Das

No biographical information is available about the author.

(Kāmoda-rāga)

jaya jaya gaura-hari śacīra-nandana
śrī-caitanya viśvambhara patita-pāvana

Glory, glory to Lord Gaura-hari, the son of Mother Sachi, the auspicious living force, the maintainer of the universe, and the purifier of the fallen!

jaya mahāprabhu gauracandra dayāmaya
adhama-tāraṇa nātha bhakata-āśraya

श्री कृष्णकथामृत बिन्दु

Glory to the supreme master, the golden moon, who is full of mercy, the deliverer of the fallen, my protector, and the shelter of the devotees!

jīvera jīvana gorā karuṇā-sāgara
jagannātha-miśra-suta gaurāṅga-sundara

Glory to the fair complexioned life of the *jīvas*, the ocean of mercy, the son of Jagannath Mishra, who has beautiful golden limbs!

premamaya prema-dātā jagatera guru
śrī-gaura gopāla-deva vāñchā-kalpa-taru

Glory to the personification of ecstatic love, the giver of ecstatic love, the guru of the universe, Lord Gopaladeva himself in golden form, a wish-fulfilling tree!

nityānanda-ṭhākurerā mahānanda-dātā
sarvābhīṣṭa pūrṇa-kārī sarva-citta-jñātā

Glory to the giver of transcendental bliss to Nityananda Thakur, the fulfiller of all desires, and the knower of every heart!

śrī-gadādhara prāṇa akhilera pati
lakṣmīra sarvasva-dhana agatīra gati

Glory to the life of Sri Gadadhara, the master of all, who is everything to Goddess Lakshmi and the refuge of those who are bereft of shelter!

śrī-viṣṇupriyāra nātha nityānandamaya
sarva-guṇa-nidhi sarva-rasera ālaya

Glory to the Lord of Vishnupriya, who is full of eternal bliss, a treasure house of all transcendental virtues, and the abode of all transcendental mellows!

jagadānandera priya navadvīpa-candra
advaita-ārādhyā kṛṣṇa puruṣa svatantra

Glory to the dear one of Jagadananda, the moon of Nabadwip, and the supremely independent person, Krishna, who was worshiped by Adwaita Acharya!

vaiṣṇāra vallabha navadvīpa sunāgara
bhuvana-vijayī sarva-jana-mugdha-kara

Glory to the dear one of Vamsidas, the hero of Nabadwip, the conqueror of the worlds, and the enchanter of everyone!

rasikendra cūḍā-maṇi rasika su-ṭhāma
bhaktādhīna bhakta-priya sarvānanda-dhāma

Glory to the crest jewel of the best of those who relish transcendental mellows, whose form, qualities and activities are all relishable, who is controlled by his devotees, is very dear to his devotees, and who is the abode of all bliss!

*svarūpera sukha-dātā rūpera jīvana
śrī-sanātanera nātha nitya sanātana*

Glory to the delight of Swarup Damodar, the life of Rupa Goswami, the lord of Sanatan Goswami, and the eternal absolute truth!

*śrī-jīva-vatsala prabhu bhakata-vatsala
bhaṭṭa gosāñīra priya durbalera bala*

Glory to he who is affectionate to Sri Jiva Goswami, who is the supreme master, who is affectionate to his devotees, who is very dear to Gopal Bhatta Goswami, and who is the strength of the weak!

*śrī-raghunāthera nātha śrīvāsera vāsa
bhagavān bhakta-rūpa ananta-prakāśa*

Glory to the master of Sri Raghunath Bhatta Goswami, the abode of Srivas Thakur, the Supreme Personality of Godhead manifest as a devotee, who has unlimited manifestations!

*lokanātha lokāśraya bhakata-rañjana
śrī-raghunātha dāsera hṛdayera dhana*

Glory to the master of the worlds, the shelter of everything, the delight of the devotees, and the treasure of Raghunath Das Goswami's heart!

*abhirāma ṭhākurerā sakhā sarva-pātā
cintāmaṇi cintanīya hari-nāma-dātā*

Glory to the friend of Abhiram Thakur, the protector of all, the transcendental touchstone, the singular object of meditation, and the giver Lord Hari's holy names!

*parameśa parāt-para duḥkha-vimocana
jagāi mādhai ādi pāpī uddhāraṇa*

Glory to the supreme controller, who is greater than the greatest, who relieves all sorrows, and who is the deliverer of Jagai, Madhai, and a host of other sinners!

*rasa-rāja-mūrti rāmānanda-vimohana
sārvabhauma paṇḍitera garba vināśana*

Glory to the personified king of transcendental mellows, the enchanter of Ramananda Ray, and the destroyer of the pride of Sarvabhauma Pandit!

*amoghera prāṇa-dātā durjana-dalana
pūrṇa-kāma nirmalātmā lajjā-nivāraṇa*

Glory to he who gave life to Amogha, who punishes the misbehaved, who fulfills all desires, the supremely pure one, and the remover of the devotees' shyness!

*paramātmā sārāt-sāra vaiṣṇava-jīvana
sukha-dātā sukhamaṇya bhuvana-bhāvana*

Glory to the indwelling Lord, the ultimate essence of everything, the life of the devotees, the bestower of bliss, the personification of bliss, and the creator of the worlds!

*viśva-rūpa viśva-nātha viśva-vimohana
śrī-gaura govinda bhakta-citta-surañjana*

Glory to the form of the universe, the master of the universe, the enchanter of everyone in the universe, who is handsome and fair, Lord Govinda himself, and the delighter of the devotees' hearts!

*nayanera abhirāma bhāvuka-ramaṇa
bhakta-citta-cora bhakta-citta-vinodana*

Glory to the delight of the eyes, the pleasure of the ecstatic devotees, the thief who steals the devotees' hearts and fills those hearts with happiness!

*nadīyā-vihārī hari ramaṇī-mohana
dvija-kula-candra dvija-kula-pūjyatama*

Glory to the enjoyer of pastimes in Nadiya, Lord Hari himself, who charms the *gopīs*, the moon among the *brāhmaṇas* and the most worshipable of the *brāhmaṇas*!

*su-kavi śrī-nidhi-dakṣa nayana-rañjana
bāreka āmāra hṛde deha śrī-caraṇa*

Glory to the topmost poet, the treasure of glory and handsomeness, and the delighter of the eyes. O Lord, this one time please place your glorious feet in my heart!

*bhāvuka sannyāsī saba jīva-nistāraka
bhāvuka janāra sukha-dātā su-nayaka*

Glory to the ecstatic *sannyāsī*, the deliverer of all living entities, the bestower of happiness upon the ecstatic devotees, and the best of romantic heroes!

*pratāparudrera abhilāṣa pūrṇa-kārī
svarūpādi bhakatera sadā ājñā-kārī*

Glory to the fulfiller of King Prataparudra's desire, who always accepts the advice of Swarup Damodar and other trusted devotees!

*sarva-avatāra-sāra karuṇā-nidhāna
parama udāra prabhu more kara trāṇa*

Glory to the essence of all *avatāras* and the abode of compassion! O most munificent Lord, please deliver me!

*ananta prabhura nāma ananta mahimā
anantādi deve yāre dite nāre sīmā*

His holy names are limitless! His glories are limitless! Neither Lord Ananta nor any other deva can see the limits of his glories!

*gaurāṅga madhura nāma kara mana sāra
yāñhā vinā kali-yuge gati nāhi āra*

O Lord Gaurāṅga, please place your sweet holy names in my heart! You are the only shelter in Kali-yuga!

*yei nāma sei gorā jānāhi niścaya
nāmera sahita prabhu satata āchaya*

Please know for certain that Lord Gaura is the same as his name. The Lord is always manifest whenever his holy name is spoken.

*gaura-nāma hari-nāma eka-i ye haya
bhāgavata vākya ei kabhu mithyā naya*

The name Gaura and the name Hari are one. This is the statement of Śrīmad-Bhāgavatam and the devotees. Their words are never untrue.

*kara kara ore mana nāma-saṅkīrtana
pāpa tāpa dūre yābe pābe prema-dhana*

O my mind, please chant the holy names of the Lord! Then you will drive all sins and sufferings far away and attain the treasure of ecstatic spiritual love.



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*gaura-nāma kṛṣṇa-nāma ati su-madhura
sadā āsvādaye yei se saba catura*

The name Gaura and the name Krishna are both very, very sweet. Anyone who always tastes the nectar of these holy names is very wise.

*śiva ādi yei nāma sadā kare gāna
se nāme vañcita haile kise habe trāṇa*

Lord Shiva and the other demigods always sing these holy names. How will a person cheated of these holy names be saved?

*ei śata aṣṭa nāma ye kare paṭhana
anāyāse pāya sei caitanya-caraṇa*

Anyone who chants these 108 holy names will easily attain Lord Chaitanya's feet.

*śata asta nāma yei karaye śravaṇa
tāra prati tuṣṭa sadā śacīra nandana*

Anyone who hears these 108 holy names always satisfies Sachi's son.

*śrī-jāhnavī rāma-pada kariyā śaraṇa
śata asta nāma gāya e śacīnandana*

Taking shelter of the feet of Sri Jahnava and Ramachandra Goswami, Sachinandan Das sings these 108 holy names. ❀

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OBEISANCES TO THE BREEZE

Srila Prabodhananda Saraswati

Śrī Rādhā-rasa-sudhānidhi, text 2

*yasyāḥ kadāpi vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārtha-mānī
yogīndra-durgama-gatir madhusūdano 'pi
tasyā namo 'stu vṛṣabhānu-bhuvo diśe 'pi*

I offer my obeisances to the direction that faces Sri Vrishabhānu's daughter. When the breeze coming from that direction playfully moves the edge of his garment, Sri Krishna, who cannot be attained by even the kings of the *yogīs*, thinks that his life has now become a great success. ❀

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Highlights

• MISSION OF THE NITYA-SIDDHAS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• PRABHUPADA IS KRISHNA'S OWN MAN

Sri Srimad Gour Govinda Swami Maharaja

• MAHAPRABHU'S DANCING ON JANMASTAMI

Srila Narahari Chakravarti Thakur's Śrī Bhakti-ratnākara 12.3169-3172

• SADHUS ARE ALWAYS PRESENT

Padma-purāṇa 7.2.81

MISSION OF THE NITYA-SIDDHAS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Bhakti-rasāmṛta-sindhu has given considerable discussion about *nitya-siddha* and *sādhana-siddha* devotees. *Nitya-siddha* devotees come from Vaikuntha to this material world to teach by their personal example how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyābhilāṣitā-śūnyam*). In spite of coming to this material world, the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlad Maharaja, who was a *nitya-siddha*, a *mahā-bhāgavata* devotee. Although Prahlad was born in the family of Hiranyakasipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlad Maharaja to take material benedictions, but Prahlad Maharaja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words,



[next column](#) ➔

the Lord himself has no desire to send his pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord himself appears as an incarnation within this material world, he is not allured by the material atmosphere, and he has nothing to do with material activity, yet by his example he teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities. ॐ

— Purport to *Bhāg.* 7.10.3

PRABHUPADA IS KRISHNA'S OWN MAN

Sri Srimad Gour Govinda Swami Maharaja

Yesterday we observed the holy appearance day of Bhagavan Sri Krishna, the Supreme Personality of Godhead. Today we are observing the holy appearance day of our revered spiritual master, Sri Srimad A. C. Bhaktivedanta Swami Prabhupada.

On the day Nanda Maharaja observes a great festival for the appearance of Sri Krishna — that very day his dear devotee, his own man, a very intimate devotee, has appeared.

Purpose in Coming

Why does a *sādhuvaiṣṇava* come here? What is the necessity? Krishna's own men are



always with him in his *sat-cid-ānanda-maya dhāma*. Those who have gotten Krishna see everything and everyone in relation to him only. Every *jīva* has a perfect eternal loving relationship, *nitya-sambandha*, with Krishna. A completely Krishna conscious person, a *premi-bhakta*, sees things in this way. Krishna is his most beloved, the object of his love, *prāṇanātha*. So, since the fallen *jīvas* are related to Krishna, how can the *sādhū-vaiṣṇava* tolerate their suffering? He cannot. His heart bleeds to think of their suffering due to their forgetfulness of Krishna. He wants to inculcate them with Krishna consciousness — redevelop their lost consciousness — so they will no longer suffer.

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

In the *Gītā* (4.9), Krishna says, “My appearance, birth, and activities are not material; they are transcendental.” For one who knows this *tattva*, this truth, there will be no more birth in this material world. After leaving this body he will definitely go back home, back to Godhead. There will be no rebirth for him. He will never come back to this miserable material world, *prapañca*, *duḥkhālayam*. The only thing required is for him to imbibe Krishna consciousness and thus become free from suffering.

Always in the Spiritual World

Because of your *prarabdha-karma*, you have forgotten Krishna and are wandering through *lakhs* and *lakhs* of species of life, afflicted by the three *tapas*. Krishna’s own man comes and wanders in this material realm just to shower his mercy on you. *Bhāgavata* (3.5.3) says:

*janasya kṛṣṇād vimukhasya daivād
adharmā-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnam
bhūtāni bhavyāni janārdanasya*

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

Krishna’s own man comes and wanders in this material realm just to shower his mercy on you. Actually, such great souls are always in the spiritual world; we just do not have the vision to see it.

If the sun and moon didn’t exist, how could the world go on? Similarly, if there were not dear devotees present here how could this world go on? It would be impossible. *premāñjana-cchurita-bhakti-vilocanena* — If you are endowed with *bhakti-cakṣu*, a devotional eye smeared with the ointment of love, then you can see the Lord. *yāhāṇi netra paḍe tāhāṇi kṛṣṇa sphure* — Wherever you look you see Krishna.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ*

The *guru-sādhū-mahājana* opens the eye. Then you can see Krishna’s dear devotee. You think you are the seer, but that is completely backwards. “Krishna and his dear devotees are the seers. You are to be seen. If they cast their merciful glance on you, good fortune will arise.

Krishna sent and specially empowered my revered spiritual master. His guru ordered him, “Go to the Western world and preach the science of Krishna consciousness in English.” The Western world is abundant with gross materialists who have no Krishna or God consciousness at all. Inculcating them with Krishna consciousness is an impossible task. *kṛṣṇa-śakti vinā nahe tāra pravartana* — Unless one is *śakti-puṣṭa-parikara*, empowered and nourished by Krishna’s *śakti*, how can one inculcate Krishna consciousness unto the conditioned souls?

Prabhupada’s Greatness

There is no doubt that Srila Prabhupada received the full mercy of Krishna, Mahaprabhu, and the previous *ācāryas* — Bhaktivinode Thakur, Bhaktisiddhanta Saraswati, all *sādhū-mahājanas*. Therefore, he could do it. Who else could go to the Western world at such an advanced age? Others would have been afraid, thinking, “How can I go? It is a completely foreign land. Who will take care of me? I will be a stranger there.” But he went to carry out the order of his guru and to fulfill the desire of Mahaprabhu:

*prthivīte āche yata nagarādi-grām
sarvatra pracāra haibe mora nāma*

Mahaprabhu prophesized, “My name and teachings will be spread to all corners of the world [*Cb. antya* 4.126].” Who did it? My dear *guru-pāda-padma*, revered spiritual master, Sri Srimad A. C. Bhaktivedanta Swami

Prabhupada Maharaja. He did it fearlessly. In such a short time, within ten years, he traveled to all corners of the world twelve times and preached the science of Krishna consciousness. As a result, you see Westerners, previously gross materialists, who have developed Krishna consciousness. They have realized they are *kṛṣṇa-dāsa*. Now they are preaching and engaging in the loving service of Krishna. This is clear proof of Prabhupada's greatness. *Padma Purāṇa* (6.229.58), states:

*na karma-bandhanam janma vaiṣṇavānām ca vidyate
viṣṇur anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ*

A *vaiṣṇava* has no birth or bondage of karma, *karma-bandhana*. He is not a conditioned soul but is a dear associate of Krishna and Vishnu. He appears and disappears as Krishna appears and disappears. *Baddha-jīvas*, conditioned souls, take birth. They stay in the womb of their mother in a very miserable and painful condition, *mātā-kūpe-duḥkha*. But a *vaiṣṇava* does not have the same experience. *Janma* is not a *duḥkha*, misery, for him. He never experiences the pain that others do. Apparently he accepts a father and mother, but even Krishna accepts a father and mother when he appears here.

Krishna Cries for You

The appearance day of Bhagavan is all-auspicious. Similarly, the appearance day of a *vaiṣṇava* is just as auspicious. No one is equal to Krishna, *mattaḥ parataram nānyat kiñcid asti dhanañjaya*, — “O Dhananjaya, O Arjuna, there is no one superior to me [Bg. 7.7].” Everyone is his *kiñkara*, his servant. He is the supreme *īśvara*: *ekale īśvara kṛṣṇa, āra saba bhṛtya* [Cc. ādi 5.142]. He is *asamordhva-tattva*, unable to be equaled. But, *kṛṣṇera samatā haite baḍa bhakta-pada* — if you become very dear to him, then Krishna, who is *bhakta-vatsala*, will give you a superior position to himself [Cc. ādi 6.100]. You have no qualification to be in such a position, but if you are completely surrendered then according to his last instruction in *Bhagavad-gītā* he will confer that benediction upon you. Krishna will think, “Yes, this person has understood. He deserves my mercy.”

Krishna told Uddhava in *Śrīmad Bhāgavatam* (11.14.15):

*na tathā me priyatama ātma-yonir na sañkarah
na ca sañkarṣaṇo na śrīr naivātmā ca yathā bhavān*

“Brahma, Shankara, my brother Sankarshan, my wife Lakshmi, even my very self, are not as dear to me as you are.” The *bhakta* is dearer to Krishna than his own soul. The devotee cries for Krishna, and Krishna cries for his devotee. What about you? Do you cry for Krishna? No, *bābā*! And you cannot understand how Krishna cries for his dear devotee. Krishna is the supreme father. He cannot tolerate the suffering of his children that are devoid of Krishna consciousness. He is in your heart as *paramātmā*. He has not forgotten or deserted you, but you have forgotten and deserted him. Krishna is always with you. He runs behind you. How merciful! He makes all arrangements for the *jīvas* to develop their original consciousness. He gives the *Vedas* and *Purāṇas*. To help the *jīvas* understand these in *tattva* he sends his bona fide representatives, *nija-jana*, to preach. Bhagavan is very merciful, *parama dayāl*. But his dear devotee is even more so. Unless such a *sādhu-vaiṣṇava* comes, how will anyone develop Krishna consciousness? Krishna and Mahāprabhu's own man, my revered spiritual master Sri Srimad A. C. Bhaktivedanta Swami Prabhupada Maharaja, descended here to teach this science.

Please read his biography — the life history of a *vaiṣṇava*. Then you can understand what he has done and how he has suffered. Why has he suffered? Because of love. Unless you love, how can you suffer? A mother has love for her child, and therefore suffers. A *vaiṣṇava* suffers because he has love for you. Krishna is his most beloved and the object of his love. Therefore he has love for everyone. If you develop love for Krishna, then you love one and all. Otherwise, there is no question of love here. *Rāga-dveṣa*, liking and disliking, are prominent in this material world. They come from bodily consciousness. You love this body and those who are related to this body — wife, son, daughter, brothers, countrymen, etc. Those not related to your body, family, or group are hated. There is no true love here. Unless you develop *kṛṣṇa-prema*, love of Krishna, you cannot love one and all.

Prabhupadji Maharaja set up this society, the International Society for Krishna Consciousness, to be a society of true *vaiṣṇavas*, a place without envy. Otherwise, will you be happy? You are celebrating the centennial of the Founder-Acharya of ISKCON, and he is observing everything. If he sees his purpose being fulfilled, if love and friendship are present, he will be very happy. That is the proper Centennial celebration! You may be doing so many things, but if the real purpose is not fulfilled, how will it be pleasing?

Srila Prabhupadaji Maharaja ki jaya!

— Chapter three of *My Revered Spiritual Master*. Gopaljiu Publications. Bhubaneswar, Orissa, India. 2007.

MAHAPRABHU'S DANCING ON JANMASTAMI

Srila Narahari Chakravati Thakur
Śrī Bhakti-ratnākara 12.3169-3172

This is the second song in the section of Bhakti-ratnākara describing Mahaprabhu's observance of the Janmastami festival. For the first song see Bindu number 133.



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श्री कृष्णकथामृत बिन्दु

(sung in dhānāśī-rāga)

gokulera śaśī *gorā guṇarāśī*
pūraba janama dine
kata nā ulase *nāce gopaveśe*
se bhāva-āveśa mane

He who was Krishna, the moon of Gokul, in his previous birth, has become the excellent Lord Gaura. Adopting the mood and dress of a cowherd boy of Vraja, Lord Gaura dances in great ecstasy.

nitāi ānande *nāce gopachande*
rāmāi sundara sāthe
advaita dhāiyā *dadhibhānda laiya*
dhālaye nitāi mātthe

Nitai and beautiful Ramai ecstatically dance like cowherd boys. Advaita runs behind carrying a yogurt pot and pours it on Nitai's head.

śrīvāsādi range *advaitera ange*
harindrā siñciyā hāse
śankara mūrārī *kāndhe bhāra kari'*
nācaye gopera veśe

Srivas and the other devotees make fun of Advaita and laughingly sprinkle turmeric powder on his body. Shankar and Murari dance in the dress of cowherd boys and carry cowherders' bags.

mukundādi gāya *nānā vādya vāya*
herī gorāmukha-indu
narahari bhāle *bhaṇe tile tile*
uthale ānanda-sindhu

Mukunda and other devotees sing and play different musical instruments while gazing at Gaura's moonlike face. Narahari says that at every moment the ocean of happiness is overflowing. ❀

— Translated from the Gaudiya Mission edition. Bagbazar, Calcutta. 1987.

SADHUS ARE ALWAYS PRESENT

Padma Purāṇa 7.2.81

samśāro vaiṣṇavādhīno devā vaiṣṇava-pālitaḥ
aham ca vaiṣṇavādhīnas tasmāc chresthās ca vaiṣṇavāḥ

[Krishna says:] The whole world is under the care of the *vaiṣṇavas*. The gods are protected by the *vaiṣṇavas*. Indeed, I myself, the Supreme Lord, am under the care of the *vaiṣṇavas*. Therefore, the *vaiṣṇavas* are the best of all. ❀

— *Padma Purāṇa*. Nag Publishers. 2003. Delhi. Sanskrit.



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APPROACH KRISHNA THROUGH RADHA

*His Divine Grace A. C. Bhaktivedanta
Swami Prabhupada*



The aim of life is to satisfy Lord Vishnu. Krishna is the origin of *viṣṇu-tattva*, and he is pleased through Radharani. Therefore we don't keep Krishna alone. No. We keep Radha-Krishna. First you have to worship Radharani.

So her appearance day, Radhastami, is today.

In Vrindavan you will see that all the devotees greet one another by saying, "Jaya Radhe!" because they know that Radharani is the original pleasure potency. She is always absorbed in thought of Krishna. Anyone who comes before Radharani to serve Krishna, she becomes so pleased, "Oh, here is a devotee of Krishna." She immediately recommends that person, "Krishna, here is a devotee. He is better than me." This is Radharani.

I may not be a devotee. I may be a most fallen rascal. But if I try to reach Krishna through Radharani, then my business is successful. Therefore we should worship Radharani first. That is our business. Instead of directly offering a flower to Krishna, put it in the hands of Radharani: "My mother Radharani, Jagan-mata, please kindly take

this flower and offer it to Krishna." Radharani says, "Oh, you have brought a flower?" Krishna said, *patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati* — "If one offers me with devotion a leaf, a flower, fruit or water, I will accept it." [Bg. 9.26] But don't try to offer to Krishna directly. Offer through Radharani. It will be very much appreciated by her.

This is our philosophy — to please Krishna through Radharani — and as today is the auspicious day of Radharani's appearance, we should offer *puṣpāñjali* and pray, "Radharani, kindly be merciful and tell about me to your Krishna. Krishna is yours." Krishna is not independent. Krishna is Radharani's property. So you have to approach Krishna through Radharani. Today is an auspicious day. Worship Radharani very nicely and be happy. ❀

— Lecture on the occasion of Radharani's appearance day. London. 5 September 1973.

WHO IS RADHARANI?

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Sri Radha is Sri Krishna's eternal consort and the crest jewel among his lovers. There is no one as dear to Krishna as Sri Radha.

Sri Radha is not inferior to Krishna in any way. Lord Krishna himself accepts two forms, one as the enjoyer and the other as the enjoyed.

[next column](#) ❀

In this way he relishes eternal pastimes. Śrī Caitanya-caritāmṛta (ādi 4.56) states:

*rādhā-kṛṣṇa eka ātmā, dui deha dhari'
anyonye vilase rasa āśvādāna kari'*

Radha and Krishna are one and the same, but they have assumed two bodies. Thus they enjoy each other, tasting the mellows of love.

If Sri Radhika's beauty were not greater than the beauty of Krishna, who is overwhelmed by his own beauty, then she would not have been able to attract that most enchanting Krishna. Thus she is known as Madan-mohan-mohini. Krishna is compared to the full moon, and Radha is like his effulgence. She is also the origin of all of Krishna's energies.

Servants do not have sufficient words to properly describe their worshipable Lord, but the worshipable Lord can describe the truth about those servants. That is why Lord Krishna alone is capable of revealing Sri Radhika's glories to us. Another personality who can reveal the science of Sri Radha is the spiritual master, who directly serves Krishna and the daughter of Vrishabhanu and who is an intimate devotee of Sri Gaurasundar.

Lord Krishna is the reservoir of all transcendental pleasure and the origin of all beauty and transcendental qualities. He is the shelter of all opulence, heroism, and knowledge. Only he is capable of understanding Sri Radha's greatness. What can puny human knowledge understand about her glories, or even the knowledge of liberated souls? It is impossible to describe her greatness — she whose only shelter is Krishna and who is able to enchant the most enchanting Krishna. Because of her opulence and sweetness, the whole world is bewildered. ❀

— From *Amṛta Vani*, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004. Pages 125-126.

QUALITIES OF RADHA

Srila Thakur Bhaktivinode

Śrī Caitanya-śikṣāmṛta, chapter 7, part 7

In this section of Śrī Caitanya-śikṣāmṛta, Thakur Bhaktivinode discusses Srimati Radharani's qualities. He includes a list of her twenty-five most prominent qualities that is based on the list, in Sanskrit, given by Srila Rupa Goswami in Ujjvala-nīlamanī, and also quoted

in Caitanya-caritāmṛta madhya 23.91. Bhaktivinode gives direct Bengali translations of the Sanskrit terms, and then in many cases gives a further Bengali explanation.

Radha is the essence of the *hlādinī-śakti*, the epitome of love. Although she is splendid with sixteen types of decorations and twelve types of ornaments, she is so beautiful that she does not need decorations or ornaments. She has well-curved hair, a shining face, long eyes, splendid breasts, a thin waist, well-formed shoulders, and jewel-like fingernails. There is no such combination of wonderful qualities in all the three worlds. The sixteen beauties of her body are: her bath, the sparkle of the jewel in her nose, her blue dress, her sash, her earrings, her braid, the sandalwood on her body, the flowers in her hair, the garland around her throat, the lotus in her hand, the betel in her mouth, the *kastūrī* (musk) on her chin, the *kajjala* on her eyes, her colored cheeks, the lac decorations on her feet, and the *tilaka* on her forehead. The twelve ornaments that beautify her are the jewel in her hair, her silver earrings, the belt on her hips, the gold locket around her neck, the gold pin in her ear, the bracelets on her wrists, her throat ornaments, the rings on her fingers, the necklace around her neck, her armbands, her jeweled anklets, and the rings on her toes.

Like Krishna, Vrindavaneshwari Radha is endowed with unlimited good qualities. Of her qualities, twenty-five are prominent: 1) *madhurā* [*cārudarśanā*] — she is sweet [she is beautiful in appearance]; 2) *nava-vayā* [*kīśora-vayasa-viśiṣṭhā*] — she is newly youthful [she is at a special adolescent age]; 3) *capalāṅgī* [*cañcala apāṅga (dṛṣṭi)*] — she is restless [she has a restless glance]; 4) *ujjala-smitā* [*ānandamaya hāsyayuktā*] — she has an effulgent smile [her smile is blissful]; 5) *cāru saubhāgyera rekhāyukta* [*pādādite candrarekhā*] — she possesses beautiful, auspicious lines on her body [her feet have moon-like markings]; 6) *gandhe mādhavake unmadita kareṇa* — her fragrance drives Madhava mad; 7) *saṅgita-vistāre abhijñā* — she is fully conversant in musical composition; 8) *ramya-vāk* — her speech is pleasing; 9) *narma-panḍitā* — she is expert in joking; 10) *vinītā* — she is humble; 11) *karuṇā-pūrṇa* — she is full of compassion; 12) *vidagdā, caturā* — she is witty;

13) *pāṭavānvitā* — she is efficient; 14) *lajjā-śīlā* — she is bashful; 15) *sumaryādā* [*sādhumārga ha-ite avicalitā*] — she is respectful [she acts strictly according to the religious principles of the sadhus]; 16) *dhairya-śālinī* — she is patient; 17) *gāmbhīrya-śālinī* — she is grave; 18) *su-vilāsā* — she is playful; 19) *mahābhāva-paramotkarṣaṭaṣiṇī* — she shows symptoms of great ecstasy; 20) *gokula-premavasatī* — she is the object of love for the residents of Gokula; 21) *jagat-śreṇī-sadyaśā* [*yāhāra yaśa ananta jagate vyāpta*] — her fame is spread through unlimited universes; 22) *gurv-arpita-guru-sneha, guru-janera atyanta snehāspada* — she is the object of affection for elders; 23) *sakhī-gaṇera praṇayādhīna* — she is dependent on the love of her gopi friends; 24) *kṛṣṇa-priyāvalī mukhyā* — she is the chief of those most dear to Krishna; 25) *santatāśrava-keśavā, keśava sarvadā tāñhāra ājñādhīna* — she always keeps Keshava under her control. ❧

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MAHAPRABHU OBSERVES RADHASTAMI AT THE HOME OF PUNDARIK VIDYANIDHI *The Poet Ghanashyam*

The poet Ghanashyam (not to be confused with Ghanashyam Chakravarti, another name of Srila Narahari Chakravarti Thakur) was a disciple of Sri Gati Govinda Thakur, the youngest son of Srinivas Acharya with his second wife Gaurangapriya. His father's name was Divyasimha and his grandfather was Govinda Das Kaviraj, the famous vaiṣṇava poet who wrote bhajāhū re mana śrī-nanda-nandana and other songs. Ghanasyam's family came from the village known as Budhuri in the Mursidabad district of West Bengal. But Ghanashyam was born at his maternal grandfather's house at Srikhanda. He is the author of Govinda-rati-mañjarī, a book of 46 devotional poems.

Once the Nawab confiscated all the properties belonging to the family at Budhuri. However, after Ghanasyam grew up, the Nawab once heard

Ghanasyam sweetly singing some devotional songs. Pleased with his devotion, the Nawab awarded Ghanasyam a large amount of land at Budhuri and requested him to live there. Ghanasyam had a son named Svarupanath and a grandson named Haridas. The deities of Gaura Nitai installed by Haridas are still worshiped today in Budhuri at the original home of Govinda Das Kaviraj.

āju ki ānanda vidyānidhi ghare
rādhikā janama carita gāne
nāce se āveśe śacīsūta gorā
se navabhangī ki upamā āne

What happiness there is today in the house of Pundarik Vidyanidhi! Singing about the pastimes of the birth of Radhika, Gaura, the son of Mother Sachi, dances in ecstasy. What can that new style of dancing be compared to?

cāri pāṣe gopa- veśe parikara
kāndhe bhāra phire āngane raṅge
navanīta dadhi hariadrādi dei
hāsi hāsi sabhe sabhāra ange

All around him, the Lord's associates in the dress of cowherd boys carry pots on their shoulders in a joking mood. Mixing butter and yogurt with turmeric they laughingly smear it on everyone's body.

mṛdaṅga mandirā śankha karatāla
nānā vādya vāya vādaka bhāle
se madhura dhvani bhedaye gagana
ke nā nāce dhik dhik dhennānā tāle

The sweet sounds of the musicians playing the mṛdaṅga drums, small and large cymbals, and conch shells, fills the air. Who is not dancing to the beat of dhik dhik dhennānā?

vididha maṅgala kare nārīkūla
pulakita cita ululu diyā
vṛṣabhānupura sama śobhā bhaṇe
ghanaśyāma sukhe uthale hiyā

In ecstasy, the ladies evoke auspiciousness by making the sound "ululu". The abode of Pundarik Vidyanidhi has become as beautiful as the home of Maharaja Vrishabhanu. The poet Ghanasyam writes this song with a heart overflowing with joy. ❧

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PASTIME ON RADHA'S APPEARANCE DAY

Adapted from
Sri Narahari Chakravarti's
Bhakti-ratnākara 13.346-355

Narahari Chakravarti describes that once Lord Nityananda's son Virachandra performed a parikrama of Vraja accompanied by Krishnadas Kaviraj Goswami and devotees named Vāsudev, Uddhava and Yadava. Arriving in Barshana, Vāsudev brought them to the site where Maharaja Vrishabhanu had his residence, and then told a story. Narahari Chakravarti relates the story and also a song in toḍī-rāga he composed describing the pastime.

Using a variety of deceptions, Krishna would often visit Barshana. Unseen by others, he would gaze at the sweetness of Radha's graceful form.

One day, Krishna thought and thought, "How can I enter Vrishabhanu's palace?"

Shortly after, Sridama was sent to Nanda Maharaja's home with an invitation for all of them to come to the birthday festival of Vrishabhanu's daughter, Radha. Taking every-

one there with him, Sridama returned to Vrishabhanu's palace.

With great joy, Krishna entered the palace. Understanding her gopi-friends' hints, Radha retired to a private room. Unseen by others, Radha and Krishna met in that private room. Enthralled, they could not turn their eyes away from each other.

rādhikāra janma-tithi dina jāni
vraje keho dhṛti dharite nāre
nanda yaśodādi adhika ullāse
āisena vṛṣabhānura ghare

On Radhika's birthday no one in Vraja could remain peaceful. With great joy Nanda, Yasoda, and the others all went to Brishabhanu's home.

vṛṣabhānu nande āgusari ghare
āne yaśodāya kṛttikā laiṇā
dadhi-haridrādi chaḍā'yā aṅgane
nāce gopa-gaṇa haraṣa haiyā

Brishabhanu greeted Nanda, and Kirtida greeted Yasoda. In the courtyard the cow-herd people showered each other with yogurt, turmeric, and other similar substances. Joyfully they danced.

bāje kata bhāti — vādya kolāhale
keho kārū kathā nā śune kāṇe
pāiyā samaya kāla alakhiṭa
cāhi' rahe rāimukhera pāne

There was a great tumult of splendid instrumental music, so loud that no one could hear any words of conversation. At that moment, unseen by others, Krishna entered a private room, where he gazed at Radhika's beautiful face.

rādhā bidhu-mukhī śyāma-mukha-śobhā
heri' rahe nāre phirā'te āṅkhi
narahari bhaṇe — nā jāni ki rasa
prakāśaye duṇhu doṇhāre dekhi'

Moon-faced Radha gazed at the splendid handsomeness of dark Krishna's face. She could not turn her eyes away. Narahari Das says, "I can't imagine what nectar the divine couple tasted as they gazed at each other." ❀

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REJECTING SUKRACHARYA

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*



Regarding Bali Maharaja, he was born in the same atheistic family as Maharaja Prahlad. He happened to be the grandson of Maharaja Prahlad, and just like his great grand-father, Hiranyakasipu, he was very powerful. As there was animosity between the demigods and the demons, Bali Maharaja also defeated the demigods several times, and was occupying all the planets. At that time, Vamanadev appeared as the son of Kasyapa Muni. Bali Maharaja was very charitably disposed. Sometimes atheists are also charitable.... Bali Maharaja was that type of man. Under certain circumstances he was not averse to giving charity and performing other pious activities. He was being guided by his spiritual master, Sukracharya. "Śukra" means "semen". In other words, one who claims to be an ācārya on the principle of being born of a brahmin father may be called śukrācārya — an ācārya or preacher on the right of heredity,

[next column](#) ➡

not by disciplic succession. In India there are still superstitions that one should be initiated by someone from such a śukrācārya family. They are generally called jāti-gosāñi. Jāti-gosāñi means "caste spiritual master". All over India, especially in Bengal, this jāti-gosāñi spiritual mastership is very prevalent. But a gosvāmī [gosāñi] really means one who is the master of the influence of the different senses, namely the influence of the tongue, the influence of the mind, the influence of anger, the influence of the belly, the influence of the genital, and the influence of talking. So one who is the master of these influential webs of sense gratification is called a gosvāmī. One does not become a gosvāmī by heredity. So Sukracharya put himself forward as such a gosvāmī spiritual master. And because he had many mystic powers he was a very influential spiritual master among the demons.

When Vamanadev appeared, Bali Maharaja was attracted by the beauty of that dwarf brahmin, and as he was charitably disposed he wanted to give him some charity. But Sukracharya, being elevated in mystic yogic powers, could understand that Vamanadev was Vishnu. In order to favor the demigods,



he had come there to cheat Bali Maharaja in the form of begging charity. Bali Maharaja was puffed up with material vanity, and Vamanadev — as he is Vishnu, who is all-peaceful — without interrupting his attitude, approached him in the form of a brahmin, who has a right to beg something from the princely order. The princely order is always disposed to give charity to the brahmins.

As the spiritual master of Bali, Sukracharya taught him that everything should be offered to Vishnu. But when Vishnu actually appeared before Bali, Sukracharya was afraid of Bali Maharaja's charitable disposition. He warned Bali Maharaja that this Vamanadev had come there to take everything from him in the form of charity; therefore he should not promise to give him anything. Bali Maharaja rejected this advice because he was formerly instructed that everything should be offered to Vishnu. So why is Sukracharya now asking him not to act upon his previous instructions? Sukracharya was afraid for his own position. He was living at the cost of Bali Maharaja, so if Vamanadev took everything away from Bali Maharaja, he was thinking, how would he live? The materialist does not want to serve or give to Vishnu because he thinks that by giving to Vishnu he will be put into a poverty-stricken condition. This is a materialistic estimation. But actually it is not a fact, as it will be evidenced by the dealings between Bali Maharaja and Vamanadev.

Materialists, although they profess to be devotees of Vishnu, are always careful to maintain their material status quo first, and then please Vishnu.... Therefore persons in Krishna consciousness are greater than such materialistic worshipers. Materialistic persons perform all pious activities or devotional activities for some material gain, and as soon as there is any hindrance in the path of material gain, they at once become demons. Therefore *bhakti* means without any material desires. That is the sign of a pure devotee. He has no motive to satisfy his material desires by devotional service....

Why is Bali Maharaja considered a *mahājana*? Because he wanted to serve Vishnu by disobeying his spiritual master. As explained above, Sukracharya was an hereditary spiritual master by seminal discharge. But Bali Maharaja revolted against this stereotyped seminal-succession spiritual master,

and therefore he is a *mahājana*. Srila Jiva Goswami has described in his *Krama-sandarbha* that one should be anxious to accept a spiritual master who is bona fide in spiritual knowledge. And if need be, one should relinquish the connection of a hereditary spiritual master and accept a real, bona fide spiritual master.

So when Sukracharya advised him contrary to his previous instructions — specifically he checked Bali Maharaja in the matter of worshipping Vishnu — Sukracharya at once fell down from the position of spiritual master. One who is not a devotee of Vishnu cannot become a spiritual master. A brahmin may be very expert in the matter of performing Vedic rituals, accepting charity, and distributing wealth. All these are the exalted qualities of the brahmins. But the Vedic injunction is that in spite of possessing all these qualifications, if one is against Lord Vishnu, he cannot be a spiritual master.

So when Sukracharya advised Bali Maharaja against Vishnu, Sukracharya at once became unqualified as a spiritual master. Bali Maharaja disobeyed such an unqualified spiritual master, and therefore he is accepted as a *mahājana*. *Mahājana* means a personality whose footsteps should be followed. So, his exemplary behavior in rejecting a non-*vaiṣṇava* spiritual master is ideal, and he is therefore considered a *mahājana*. ❧

— Letter to Satsvarup Das. 3 July 1968.

A NEWSPAPER EVERY SECOND

*From the Life of
Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Srila Bhaktisiddhanta Saraswati Thakur established many presses and printed thousands of books. In 1928 he even established a daily newspaper called the Nadia Prakash. When challenged how it was possible to publish a daily newspaper about God, Srila Bhaktisiddhanta Saraswati Thakur explained how this world was a small place, only one quarter of the creation, compared to the spiritual world, which comprises the other three quarters. He further replied, "Here in this world there are thousands of newspapers and magazines reporting the stale, repetitious happenings of this limited space. So for reporting the news of the unlimited spiritual realm, concerning the eternal, ever-fresh Supreme Personality of Godhead,

we could publish a newspaper at every second, what to speak of daily.” ❧

— Rupa Vilas Das. *A Ray of Vishnu*. New Jaipur Press. Washington MS, USA. 1988. (p. 158)

THE PREVIOUS BIRTH OF HARIDAS THAKUR

Srila Murari Gupta's
Śrī Caitanya-carita 1.4.8-12

śrīmat-śrī-haridāso 'bhūn muner aṁśaḥ śṛṇuṣva tat
kathitaṁ nāga-daṣṭena brāhmaṇena yathā-purā

As described by the brahmin Nagadashta, Sri Haridas Thakur was the expansion of a sage from an ancient time. Please hear of this.

ādaṁ muni-varaḥ śrīmān-rāmo nāma mahā-tapāḥ
drāviḍe vaiṣṇava-kṣetre so 'vātsīt putra-vatsalaḥ

The exalted sage and great ascetic of the name Sriman Rama lived in a place of pilgrimage for *vaiṣṇavas* in the southern part of India. He was very affectionate to his son.

tasya putreṇa tulasīṁ prakṣālya bhājane śubhe
sthāpitā sā 'patad bhūmāv aprakṣālya punaś ca tām
pitre 'dadāt punaḥ so 'pi śrī-rāmākhyo mahā-muniḥ
dadau bhagavate tena jāto 'sau yavane kule

Once, his son washed a *tulasī* leaf and placed it on the auspicious foodstuffs, which had been prepared for offering to the family deity. That leaf fell to the ground, but without washing it, the boy replaced it on the offering and gave it to his father. Sri Rama Mahamuni then offered it to the Supreme Lord. For this reason, the *muni* was later obliged to take birth in a family of Yavanas.

sa dharmātmā sudhīḥ śāntaḥ sarva-jñāna-vicakṣaṇaḥ
brahmāṁśo 'pi tataḥ śrīmān bhakta eva suniścitaḥ

Sri Haridas was the very breath of dharma. He was extremely intelligent, peaceful, perceptive, and learned in all spiritual matters. Moreover, it is positively ascertained that this glorious devotee was also a plenary portion of Lord Brahma.

— Translated by Bhaktivedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books, Union City, Georgia, USA. 1998.

TWO TYPES OF FAITH

Sri Srimad Gour Govinda Swami Maharaja

There are two types of faith: *śāstrīya-śraddhā*, faith in *sādhū-śāstra-guru*, and *laukika-śraddhā*, faith in what general, materialistic

people say. For example, suppose the inhabitants of this place say that there is a ghost in a particular tree. Based on what they said, you have faith. So when you come to that tree, you immediately think, “Oh, there is a ghost here!” This is *laukika-śraddhā*.

Vaiṣṇavas are not concerned with *laukika-śraddhā*. We are only concerned with *śāstrīya-śraddhā*, faith based on the Vedic conclusion. *Sādhū-guru* quotes from *śāstra*. By hearing that, one first develops *śraddhā*. *ādaṁ śraddhā diyā* — *sādhū* inculcates *śraddhā*. *Sādhū-guru* will then watch to see whether that disciple has developed complete faith in the holy name, complete faith in Krishna, complete faith in *śāstric* injunctions. That is *guru's* test. When the *guru* is satisfied that the disciple has developed faith, that he is eligible for initiation, then he will initiate him.

One who has not developed faith has no right to accept the holy name. If the *guru* gives him the holy name, the *guru* becomes an offender. *śraddhā-hīna-jane nāmopadeśa* — instructing a faithless person about the holy name is one of the ten offences. Therefore, in our society we have this one-year waiting period during which a prospective disciple associates and hears, and the *guru* tests whether he has developed faith or not. On both the *guru's* side and the disciple's side, there is testing — then there may be initiation. Sanatana Goswami and our *ācāryas* have said this in their writings.

Sādhū inculcates *śraddhā* by loud congregational chanting of *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*. When this transcendental sound vibration enters the ear, one becomes awakened, “Ah, yes.” It has such effect. When my *guru maharaja* came to the West, he first chanted loudly in the park with a pair of *karatālas*. The hippies were rolling on the ground, half-naked, with long hairs and beards, taking LSD and marijuana, and becoming mad.

Prabhupada told them, “Wake up!”

“Oh, what is that?”

Then they came. “Yes, yes.”

Then my *guru maharaja* said, “All right. Chant! Chant! Chant!”

This is the process. *Sādhū* inculcates *śraddhā*. Then you understand. Then comes initiation.

Devotee: It seems like complete faith is a very high level to come to...

Gour Govinda Maharaja: You have to come to that standard, otherwise you are not eligible. Nothing else is there in *Kali-yuga*, *harer nāmaiva kevalam*. The holy name will give you protection. The holy name will maintain you. The holy name will give you everything, up to the last thing, *kṛṣṇa-prema*. You will get Krishna. Unless you have this faith, you are not eligible for initiation. If guru accepts someone who has no faith then he commits *aparādha* and becomes an offender. By accepting such disciples he will surely fall down.

Adau śraddhā — the first thing is faith. And then, *sādhū-saṅga*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *niṣṭhā*. Faith is the base, the foundation, which builds up to association with devotees, devotional activities, purification of the heart, and steadiness, etc. [*Bhakti-rasāmṛta-sindhu* 1.4.15] If there is no *śraddhā*, no base, then it will collapse. How will it stand without a base? You should understand this. This is very serious. It is most confidential and important.

— Evening program. New Govardhana, Australia. 28 September 1992.

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THE POSITION OF SRI VAMANADEV

Srila Rupa Goswami

Bhakti-rasāmṛta-sindhu 4.8.46-50

*prodyanvibhāvanotkarṣāt puṣṭiṁ mukhyena lambhitaḥ
kuñcatā nija-nāthena gauṇo 'py aṅgitvam aśnute
mukhyas tv aṅgatvam āsādy puṣṭann indram upendravat
gauṇam evāṅginam kṛtvā nigūḍha-nija-vaibhavaḥ
anādi-vāsanodbhāsa-vāsita bhakta-cetasi
bhāty eva na tu līnaḥ syād eṣa sañcāri-gauṇavat
aṅgī mukhyaḥ svam atrāṅgair bhāvais tair abhivardhayan
svajātīyair vijātīyaiḥ svatantraḥ san virājate
yasya mukhyasya yo bhakto bhaven nitya-nijāśrayaḥ
aṅgī sa eva tatra syān mukhyo 'py anyo 'nigatām vrajet*

Lord Vamanadev is actually the Supreme Personality of Godhead, but he appeared to have been “born” as one of the brothers of Indra. Although Vamanadev is sometimes taken as a less important demigod, he is actually the maintainer of Indra, the king of the demigods. Thus, although sometimes Vamanadev is considered to be a subordinate demigod, his actual position is that of the supreme whole, the source of the entire demigod system. In the same way, a *rasa* that is actually prominent may sometimes appear to be manifested in a subordinate way, although its actual position is as the main or prominent loving feeling of a devotee.

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CHANT IN EVERY SITUATION

Srila Sanatan Goswami's

Śrī Hari-bhakti-vilāsa 11.312

*kānane naraśiṁhaṁ ca parvate raghunandanam
duḥsvapne smara govindam viśuddhau madhusūdanam
māyāsu vāmanam devaṁ sarva-kāryeṣu mādham*

In a forest one should chant the name Narasimha. On a mountain one should chant the name Raghunandan. In a nightmare one should chant the name Govinda. To become purified one should chant the name Madhusudan. In a bewildering situation one should chant the name Vamanadev. In all activities one should chant the name Madhav.

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- SECTARIAN PREJUDICE

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CLAIMING TO BE GOD

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

The conditioned life of a living being is caused by his revolting against the Lord. There are men called *deva*, or godly living beings, and there are men called *asuras*, or demons, who are against the authority of the Supreme Lord. In the *Bhagavad-gītā* (Sixteenth

Chapter) a vivid description of the *asuras* is given in which it is said that the *asuras* are put into lower and lower states of ignorance life after life and so sink to the lower animal forms and have no information of the Absolute Truth, the Personality of Godhead. These *asuras* are gradually rectified to God consciousness by the mercy of the Lord's liberated servitors in different countries according to the supreme will. Such devotees of God are very confidential associates of the Lord, and when they come to save human society from the dangers of godlessness, they are known as the powerful incarnations of the Lord, as sons of the Lord, as servants of the Lord or as associates of the Lord. But none

of them falsely claim to be God themselves. This is a blasphemy declared by the *asuras*, and the demoniac followers of such *asuras* also accept pretenders as God or his incarnation. In the revealed scriptures there is definite information of the incarnation of God. No one should be accepted as God or an incarnation of God unless he is confirmed by the revealed scriptures.

The servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called *mahātmās*, or *tīrthas*, and they preach according to particular time and place. The servants of God urge people to become devotees of the Lord. They never tolerate being called God. Sri Chaitanya Mahaprabhu was God himself according to the indication of the revealed scriptures, but he played the part of a devotee. People who knew him to be God addressed him as God, but he used to block his ears with his hands and chant the name of Lord Vishnu. He strongly protested against being called God, although undoubtedly he was God himself. The Lord behaves so to warn us against unscrupulous men who take pleasure in being addressed as God. ❀

— Purport to *Bhāg. 1.2.16*

SECTARIAN PREJUDICE

*Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣāmṛta 3.3*

To be controlled by prejudice causes many problems. From prejudice arises partiality; from partiality comes disrespect for truth.

Wearing the signs of the *vaiṣṇava* is one of the methods of cultivating devotion, involving the body. But to think that that is the distinguishing characteristic of a *vaiṣṇava* is a prejudice arising from sectarianism. Controlled by such false beliefs, a person may not respect a real *vaiṣṇava* who is not wearing those marks. If a devotee has such prejudice and he cannot find good association within his own organization, he will not venture to find good association elsewhere. Since nothing can be accomplished without good association, such a devotee falls into a dangerous position. Those who are bound to the *varnāśrama* system by prejudice also fail to develop a taste for a higher level of *bhakti*. Sometimes hatred, which degrades a person even more, may also appear.

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FROM THE LIFE OF SRILA MADHVACHARYA

Sri Madhvacharya was born in the small village called Pajaka kshetra, near Udupi in the Karnataka state of India. This holy place is intimately connected with the pastimes of Lord Parshuram. The surrounding area on the west coast of India is called Parshuram-srishti, “the creation of Lord Parshuram”. Madhva’s father was a saintly *Śivalli* brahmin, who named his son “Vāsudev”.

Even as a child, Madhva was extraordinary in every respect. He repeatedly astounded his teachers by exhibiting superhuman intelligence. He performed several miracles in his youth, the most notable of which was freeing his father from a debt to a local landlord. The small boy gave a handful of tamarind seeds as payment, and those seeds miracu-

lously turned into gold coins and satisfied the landlord completely. Other persons say that the landlord was satisfied by the simple and sweet behavior of the wonderful boy and there was no miracle. Vāsudev also killed a demon that by mystic power had taken the form of a snake and had tried to attack him. He crushed the snake’s head under his toe and finished the demon.

Per custom, his parents advised Vāsudev to get married, to become a *sāṁsārī*, a family man. However, Vāsudev replied that he would like to become a *jagat-sāṁsārī*, a family member of the whole world. Thus, at the tender age of about eight years, Vāsudev announced to his parents his intention to take *sannyāsa* in order to preach pure spiritual knowledge and devotion of Lord Hari to all good people. After seeing the distress of his parents at this pronouncement, he promised to wait until another son was born to them. Finally, at the age of eleven, upon the birth of a younger brother (who many years later joined his *sannyāsa* order as Vishnu Tirtha), he took *sannyāsa*. His initiating guru, Achyutaprajna Tirtha, gave him the name Ananda Tirtha. Shortly after, Achyutaprajna attempted to educate the young *sannyāsi*, but was astonished to see his inborn knowledge. For example, Ananda Tirtha pointed out that there were thirty errors in the very first line of the philosophical text named *Iṣṭa-siddhi*. Madhva thus began to fulfill his mission of refuting the false *māyāvāda* philosophy, which propounds wrong theories such as that God is impersonal Brahman, that there is no difference between the soul and the Supersoul, and that the mortal world is unreal phantasmagoria. Madhva presented his conclusive *vaiṣṇava* philosophy in a seed form in his *Dvādaśa Stotras*, which totally defeat the illusory *māyāvāda* concept. Initially, his guru Achyutapreksha, being a follower of traditional monism, was disappointed with what he saw as the unusual philosophical interpretations of his disciple. Gradually, however, by hearing the infallible argumentation and superhuman perception of Ananda Tirtha, he also became convinced, converted to the Dvaita Vaishnava faith and took the

Vaishnava name “Purusottama Tirtha”.

Soon thereafter, Ananda Tirtha was honored by his guru with the title “*pūrṇa-prajña*”, which means, “the possessor of complete wisdom”, “all knowing saint and pure devotee”, and “one who has full realization of the Supreme Lord Krishna”.

Madhva toured extensively all over India several times to propagate his teaching of *kṛṣṇa-bhakti*. He defeated rivals belonging to various schools of thought, and by his convincing arguments converted earnest truth-seekers to his Vaishnava faith.

Sri Madhva was famous for his skill in debate, which were amply evident when he trounced all opponents who dared to oppose him. One early convert to his school was Sobhana Bhatta. After losing to Madhva in debate, he accepted Madhva as guru and was given *sannyāsa* under the name Padmanabha Tirtha. Two other notable opponents whom Purna Prajna defeated in debate and converted to ardent devotees were Trivikram Pandit, and Syama Sastri. The latter accepted *sannyāsa* as Narahari Tirtha.

By his own example, Sri Madhva trained many disciples to preach Vaishnava philosophy. He installed the deity of Lord Sri Krishna in Udupi and instituted eight *maṭhas* for the worship of Krishna. To this day, these *maṭhas* serve the purpose of propagating Madhva’s teachings.

Sri Madhva performed many miracles, thus proving his spiritual status, by directly exhibiting his personal potency. Per people’s request, with one hand, Madhva once lifted a boulder weighing many tons that one hundred people assembled together could not lift up. On the top of that boulder, there has been placed an inscription in Sanskrit, *ānanda-tīrthena eka-hastena sthāpitā śilā* — “Ananda Tirtha lifted this stone with one hand”. On another occasion, Madhva led some of his disciples to a secret spot in Kurukshetra where he showed them the long-buried weapons of the Pandavas. One of those was a large club, which he had used in battle in his past incarnation as the mighty Bhimasen. ❧

— Adapted from a biographical sketch of Srila Madhvacharya written by Gadadhar Pandit Das, included in his translation

of *Dvādaśa Stotra of Śrīman Madhvacārya*. Published by Vidhwan Vittalacharya Trust. Udupi, India. 2006

OBSTACLES ON THE PATH OF DEVOTION

Śrī Hari Bhakti-sudhodaya 10.46-50

After a minister of Hiranyakasipu preached to Bhakta Prahlad to give up the worship of Lord Vishnu, Prahlad replied:

*vṛtāni vighnaiḥ śreyāṁsi prabho sarvāṇi sarvadā
śreyastamā kathā siddhyen nivoirghnā hari-bhāvanā*

O my master, there is no doubt that whenever one does good, one meets obstacles. It is a fact that in order to perform any auspicious act there will be many difficulties to overcome. So how can the most auspicious *hari-bhajan* be performed without facing obstacles? (47)

*kadācit kasya cid viṣṇo ramate cañcalaṁ manaḥ
drāvayanty atha tad vighnāḥ sārduḷā hariṇaṁ yathā*

Some unsteady persons with polluted hearts pretend to be devotees of Lord Narayan. But when they meet obstacles they give up *hari-bhajan* and flee like a deer from a tiger. (48)

*sarveśa-bhāvanā-niṣṭhaṁ lobhayantiṣ ṭadāḥ surāḥ
rakṣāṁsi vā bhīṣayanti guravo vārayanti vā*

Even if the gods offer them temptations, if demons place them in fearful situations, or if elders advise them otherwise, devotees cannot be swayed from the path. (49)

*durlaṅghyān īdṛśān vighnān dhiyā nirjitya yaḥ sudhīḥ
tam eva bhāvayan nāthaṁ sa tasya padam aśnute*

In spite of the obstacles that naturally come, wise persons remain resolute. They remain firm in their steadfast devotion to Sri Hari and attain the supreme goal of life. (50) ❧

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THE GAURA MOON

The Poet Jnana Das

(*beloyāra-rāga*)

*śacī-garbha-sindhu-mājhe gaurāṅga-ratana rāje
prakaṣa ha-ilā abanīte
heri se ratana ābhā jagata ha-ila lobhā
pāpatama lukāila turite*

The regal jewel of Lord Gaurāṅga was manifest in this world within the ocean of Sachi's womb. Gazing at the splendor of this jewel, the people of the world yearned to attain it, and the great sins quickly hid.

āya dekhi giyā gorācānde
e cānda-vadanera āge gaganera cānda ki lāge
cānda heri cānda lāje kānde

(Refrain) Come and gaze at the moon of Lord Gaurā! In the presence of the moon of Lord Gaurāṅga's face, of what use is the moon in the sky? Gazing at the moon of Lord Gaurāṅga's face, the sky's embarrassed moon wept.

pīyile cāndera sudhā dūre nāki yāya kṣudhā
tāi tāre bale sudhākara
e cāndera nāma sudhā pāne yāya bhava-kṣudhā
haya jīva ajara amara

Anyone who drinks the nectar of that moon finds his hunger flees far away. The sky's moon says: The very name of this moon is nectar. Anyone who drinks that nectar finds the hungers of this world of birth and death flee far away. That person becomes free from old age and death.

gorā-mukha-sudhākare hari-nāma-sudhā jhare
jñāna-dāse se amṛta cāki
eḍābe saṁsāra-saṁkā gorā-nāme māri ḍaṁkā
śamana-kīṅkare dibe phāṅki

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On the nectar moon of Lord Gaurā's face flows a nectar river of Lord Hari's holy names. Jnana Das has taken some sips from that river. To dispel the fears of this world of birth and death, beat the big drum of Lord Gaurā's holy name. Yamarāja's servants will be cheated of their due. ❀

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THE CAITANYA TREE

Srila Kavi Karnapur

Śrī Caitanya-candrodaya 1.6-7

āścaryam yasya kando yati-mukuṭa-maṇir
mādhavākhyo munīndrah
śrīlādvaita-prarohas tribhuvana-viditaḥ
skandha evāvadhūtaḥ
śrīmad-vakreśvarādyā rasa-maya-vapuṣaḥ
skandha-śākhā-svarūpā
vistāro bhakti-yogaḥ kusumam atha phalaṁ
prema niṣkaitavaṁ yat
brahmānandaṁ ca bhittvā vilasati śikharāṁ yasya
yatrāṭṭa-nīḍaṁ
rādhā-kṛṣṇākhya-līlā-maya-khaga-mithunaṁ
bhinna-bhāvena hīnam
yasya cchāyā bhavādhva-śrama-śamana-kārī
bhakta-saṅkalpa-siddher
hetuś caitanya-kalpa-druma iha bhuvane
kaścana prādūrāsīt

Its wonderful root, the great sage Madhavendra Puri, the crest jewel of *sannyāsīs*; its new sprout Srila Adwaita, who is famous in the three worlds; its first branch Avadhuta Nityananda; its other branches Sriman Vakreswar Pandit and other sweet devotees; its flower, blossoming devotional service; its fruit, sincere love; its highest branches breaking through the boundaries of the material worlds and providing a place for the nest of the two playful birds Radha and Krishna to stay without ever being separated; and its shade, a resting place for those who travel on the path of repeated birth and death — the *caitanya-kalpa-druma* tree grows on this earth to fulfill the devotees' desires.

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OPULENCE AND SWEETNESS

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*



After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in *Brahma-saṁhitā*, *barhāvataṁsam asitāmbuda-sundarāṅgam*. The Lord wears a peacock feather in his hair, and his bodily complexion is just like a blackish cloud. The word *sundara*, or *snigdha*, means “very pleasing.” *kandarpa-koṭi-kamanīya*. Krishna’s beauty is so pleasing that not even millions upon millions of Cupids can compare to it.

The Lord’s form as Vishnu is decorated in all opulence; therefore Lord Shiva is trying to see that most opulent form of Narayan, or Vishnu. Generally the worship of the Lord begins with the worship of Narayan, or Vishnu, whereas the worship of Lord Krishna and Radha is most confidential. Lord Narayan is worshiped by the *pāñcarātrika-vidhi*, regulative principles, whereas Lord Krishna is worshiped by the *bhāgavata-vidhi*. No one can worship the Lord in the *bhāgavata-vidhi* without going through the regulations of the *pāñcarātrika-vidhi*. Actually, neophyte devotees worship the Lord according to the *pāñcarātrika-vidhi*, the regulative principles enjoined in the *Nārada-pāñcarātra*. Radha-Krishna cannot be approached by the

next column

neophyte devotees; therefore temple worship according to regulative principles is offered to Lakshmi-Narayan. Although there may be a Radha-Krishna *vighraha*, or form, the worship of the neophyte devotees is accepted as Lakshmi-Narayan worship. Worship according to the *pāñcarātrika-vidhi* is called *vidhi-mārga*, and worship according to the *bhāgavata-vidhi* principles is called *rāga-mārga*. The principles of *rāga-mārga* are especially meant for devotees who are elevated to the Vrindavan platform.

The inhabitants of Vrindavan — the gopis, mother Yasoda, Nanda Maharaja, the cowherd boys, the cows, and everyone else — are actually on the *rāga-mārga* or *bhāgavata-mārga* platform. They participate in five basic *rasas* — *dāsyā*, *sakhya*, *vātsalya*, *mādhurya* and *śānta*. But although these five *rasas* are found in the *bhāgavata-mārga*, the *bhāgavata-mārga* is especially meant for *vātsalya* and *mādhurya*, paternal and conjugal relationships. Yet there is the *viśrambha-sakhya*, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Krishna and the cowherd boys, this friendship is different from the *aīśvarya* friendship between Krishna and Arjuna. When Arjuna saw the *viśva-rūpa*, the gigantic universal form of the Lord, he was afraid for having treated Krishna as an ordinary friend; therefore he begged Krishna’s pardon. However, the cowherd boys who are friends of Krishna in

Vrindavan sometimes ride on the shoulders of Krishna. They treat Krishna equally, just as they treat one another, and they are never afraid of him, nor do they ever beg his pardon. Thus the *rāga-mārga* or *bhāgavata-mārga* friendship exists on a higher platform with Krishna, namely the platform of *viśrambha* friendship. Paternal friendship, paternal service and conjugal service are visible in the Vrindavan *rāga-mārga* relationships.

Without serving Krishna according to the *vidhi-mārga*, regulative principles of the *pāñcarātri-ka-vidhi*, unscrupulous persons want to jump immediately to the *rāga-mārga* principles. Such persons are called *sahajiyā*. There are also demons who enjoy depicting Krishna and his pastimes with the gopīs, taking advantage of Krishna by their licentious character. These demons that print books and write lyrics on the *rāga-mārga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Krishna consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mārga* regulative principles in the worship of Lakshmi-Narayan, although the Lord is present in the temple as Radha-Krishna. Radha-Krishna includes Lakshmi-Narayan; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakshmi-Narayan. In *The Nectar of Devotion*, full instructions are given about the *vidhi-mārga* worship of Radha-Krishna, or Lakshmi-Narayan. Although there are sixty-four kinds of offenses one can commit in *vidhi-mārga* worship, in *rāga-mārga* worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the *vidhi-mārga* platform and keep our eyes trained to spot offenses, we will not make progress. ❧

— Purport to *Bhāg.* 4.24.45-46

THE OLD MONKEY

Sri Srimad Gour Govinda Swami Maharaja

We should completely surrender to Krishna — not partially, artificially or conditionally, but unconditionally. Let him take charge of you. Then there is no anxiety, no fear at all. We should accept what the *sādhū-mahājanas* have said. ❧

In Kali-yuga it is very difficult to obtain a *sādhū-guru*, a *mahājana*. Therefore, *sādhū-guru-rūpe kṛṣṇa āila nadīyā* — Krishna took birth in Nadia as a *sādhū-guru* [Jagadananda Pandit, *Prema-vivarta* 7.8]. That's Mahaprabhu. He does *ācārya-līlā* and teaches. We should accept what the *sādhūs* say. They are our well wishers. Krishna is our well wisher — *suhṛdaṁ sarva-bhūtānāṁ* [Bg. 5.29]. His dear devotees, the *sādhū-vaiṣṇavas*, are also our well wishers. They never think anything evil about us. But we cannot understand them. We cannot even see them! Many say, "Where is a *sādhū*? Where is a guru? I cannot find such a person." This is because as conditioned souls we have defective vision, defective senses. Therefore we cannot see *sādhū-gurus*. It is not a fact that there are no *sādhūs*. They are always there. But due to defective vision we cannot see or recognize them.

Because the sun and moon are present, therefore this world goes on. Similarly, if there were no *sādhū-gurus* in this material world, how would Krishna's world, his *samsāra*, go on? They are always present.

Śrīmad Bhāgavatam (3.5.3) states: *anugrahāyeha caranti nūnaṁ bhūtāni bhavyāni janārdanasya* — the dear devotees of Lord Janardan, Bhagavan Sri Krishna, are always present here. They are wandering about, just for the purpose of delivering the most degraded distressful *jīvas*, to show mercy on them, to give them the message of Krishna. Just follow; just accept their instructions. If you don't accept them, you welcome danger and death. You'll be caught in the fearful jaws of the crocodile of time.

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada has told a story in this regard: Once, a worldly king, who was very opulent, had a son who was whimsical and was always in a sporting, frivolous mood. Every day he had a new whim. One day he called his father and asked him, "Please bring a flock of sheep and a group of monkeys so I can play with them." There was a very nice royal playground, and the king's son started going there regularly and playing with the flock of sheep and the group of monkeys.

In that flock of sheep, there was one very wicked sheep. Every day he would enter the king's kitchen where many cooks were preparing varieties of food on a big fire. This wicked sheep would put his mouth in one ❧

pot after another and the cooks would drive him out with pieces of wood that had been used as fuel for the fire. It was a daily affair.

Among the monkeys, there was an old monkey, who was their leader. After observing the behavior of the sheep, he one day called all the young monkeys and told them, "My sons, a very great danger is coming to us. We shouldn't stay here. We should leave this place."

The young monkeys said, "What danger? We're nicely taken care of here by the king and his son. We're supplied delicious food, a very nice house, very nice cushions to sleep and snore on. The king's son plays with us. What danger are you talking about? We think that you have become old and senile. Your head is deluded and therefore you're saying this."

The old monkey replied, "Every day that wicked sheep enters the king's kitchen and the cooks beat him with the fuel wood. One day they'll beat him with a burning piece of wood. The wool on his back will catch fire, and he'll feel his body burning. To put out that fire, that sheep will go and roll in the big stack of straw stored for the horses next to the stables. There are many valuable horses in these stables. When the sheep rolls in the straw, the stack will catch fire, and the straw-roof of the nearby stables will also catch fire. Then the horses inside will get big burns all over their bodies. These horses are very valuable, whereas you monkeys are not. What value do you have? Each of these horses is worth lakhs of rupees.

"The king will then call the royal physician and ask him, 'Please cure the burns on my horses.' And the physician will say, 'Lord, there's only one medicine for these sores, but it requires monkey-fat.' The king will then roar, 'Kill these monkeys! My valuable horses will die. What is the value of these monkeys?'

"Then the king will kill all of you to take your fat and cure his horses. This will definitely take place."

The young monkeys said, "You have become old. Your head has become derailed. You have become a mad fellow. We won't listen to you. We are very nicely taken care of here. Why go outside and jump from one tree to another to get some fruits? Why go to the village, where the people will pelt us with stones, beat us with sticks, or send their dogs to chase us? Someone there may come with a

gun and shoot us. There is danger there, whereas here we're taken care of so nicely. We won't follow you. We won't go."

The old monkey said, "All right, you won't follow me. That's up to you. You'll meet death. I myself am going." So he left.

And one day it happened exactly as he had said it would. The cooks burnt the wicked sheep with a stick of blazing wood. The sheep's body caught on fire. He then rolled in the straw, which began to burn. The nearby stables caught on fire and the horses were covered with sores.

The king then said, "Oh! My valuable horses will die."

He called for the physician who told him, "Maharaja, the only medicine for the sores on your horses is prepared from monkey-fat."

So the king ordered, "What value do these monkeys have? Horses are valuable. Kill the monkeys, get their fat, and prepare the medicine to cure my horses." So, it happened. The monkeys were killed.

Do you understand this story? The old monkey is the guru who can see, who has transcendental vision. He is not a *baddha-jīva*, a conditioned soul who has defective senses. His senses are perfect. He can see what will happen. He knows everything, past, present, and future. He can see that good days or bad days are coming. If you don't listen to him, then you welcome death.

The *sādhū-mahājanas* come from the Lord's kingdom and are wandering here just to shower their mercy on us, the most degraded, suffering *jīvas*. Heed their instructions; follow their message. If we hear and accept their instructions, then we'll get their mercy and we'll be saved from birth and death. Your life will be successful. You'll go back home, back to Godhead. They are our well wishers. They have descended here simply to deliver us. Why should they come here? They have no other business here. They're not forced to come to this world, but you're forced to come. You must come and suffer happiness and distress. These are your sinful reactions. But they have no sinful reactions. They are not forced to come. They come out of mercy, to give their message, "Just hear and follow us. Understand and practice in your life, then you'll be saved from birth and death and you will go back home, back to Godhead." ❀

— From a lecture in Gadeigiri, Orissa, on 30 January 1996.

KRISHNA'S NAUGHTY CHILDHOOD PASTIMES Ghanaram Das

All we know about the Gaudiya poet Ghanaram Das is that he lived in the late 1600s to early 1700s and that there are sixteen poems by him in the famous songbook Pada-kalpa-taru. All of his songs focus solely on the subject of Krishna's appearance and childhood pastimes.

pañca-barikha- vayasā kṛti mohana
dhāvamāna para aṅganā
pāyasa pāñi tale āora mākhana
khayata miṭāyata bayanā

Looking like a five-year-old child, charming young Krishna is romping about in the courtyard. He is eating sweet milk and butter and smearing it on his face.

dole dole mohana gopāla
prakhara caraṇa-gaṭi mukhara kiṅkiṇī kaṭi
loṭana lolaye vana-māla

(Refrain) Charming Gopal dances in a graceful swinging way. His steps are quick, the bells on his waist tinkle, and a garland of wild flowers hangs from his neck.

sonāya bāndhilā bhāla ruru-nakha ure māla
piṭhe dole pāṭa-ki thopa

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श्री कृष्णकथामृत बिन्दु

kheṇe ālaguchi deī kheṇe bhūme gaḍi yāi
kheṇe parasanna kheṇe kopa

A claw of a *ruru*, nicely mounted in gold and attached to a necklace, hangs on his chest. On his back a silk knot hangs at the end of his plaited hair. Now he moves about on his tiptoes, and now he rolls on the ground. Now he is gleeful, now he is angry.

nanda sunanda yaśomatī rohiṇī
ānande suta-mukha cāya
aruṇa dṛg-añcala kājare rañjita
hāsi hāsi vadana dekhāya

Nanda, Sunanda, Yasoda and Rohini joyfully look at the face of the child. His eyes are decorated with kajjala and he smiles again and again.

kuntale ratana maṇi jhalamala dekhi
kuṇḍale ujḡvala gaṇḍa kājara-rekhi
ghanarāma-dāsa bole śuna nandarāṇī
trijagata-nātha nācāo kare diyā nanī

His forelocks, decked with jewels, look resplendent. His cheeks look bright with his earrings, and his eyes are beautified with kajjala. Ghanarama Das says, "Listen, O queen of Nanda! Please put some fresh butter in his hands for him to eat, and make him, the Lord of the three worlds, dance! ❀"

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THE DANCING OF KRISHNA'S DEVOTEES

Srila Vrindavan Das Thakur
Caitanya Bhāgavata ādi 2.184

This verse is also found in the Padma Purāṇa and in Hari-bhakti-sudhodaya (20.68)

padbhyāṁ bhūmer diśo dṛgbhyāṁ
dorbhyāṁ cāmaṅgalam divaḥ
bahu-dhotsādyate rājan
kṛṣṇa-bhaktasya nṛtyataḥ

My dear King, when Krishna's devotees dance in *kīrtana*, they destroy the inauspiciousness of the earth by the touch of their feet, the directions by their glance, and the higher planetary systems by their upraised arms. ❀

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajara Press. Vrindavan. 2001.



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“O BEST OF THE DEMONS”

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



People are affectionate to their father and mother, and they hesitate to give up their company. Especially boys find it difficult to give up the company of family, father and mother, and take to Krishna consciousness. But here, in the *śāstra*, it is said that if a father or mother is a demon, or a friend is a demon, or a family member is a demon, they should not be accepted as a relative.

This even refers to a guru. If you have accepted somebody as your guru, but he’s a demon, he should be rejected immediately. Just like in India there is a system of *jāta-gurus*, gurus by caste. They become guru by family tradition. One family is attached to another, a family of gurus, by hereditary rules. Sons after sons accepting guru from the other party. That kind of guru is not wanted.

This is called *laukika-guru*, a teacher who can guide one in ordinary dealings only. Sri Jiva Goswami has recommended that one should accept a paramathika guru, a teacher

who can guide one to the ultimate goal. It is not just a formality. *Śāstra* says, “If the guru does not know the right thing, he can be given up.” So what is the right thing? The right thing is to become a devotee. First of all, the *śāstric* injunction is that one who is not a devotee cannot become a guru. A guru must be a *vaiṣṇava*. The *Padma Purāṇa* states:

*ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād vaiṣṇavaḥ śva-paco guruḥ*

Even if a *brāhmaṇa* is very learned in Vedic scriptures and knows the six occupational duties of a *brāhmaṇa*, he cannot become a guru, or spiritual master, unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master.

Paṭhana pāṭhana yajana yājana dāna-pratigraha: a *brāhmaṇa* must be a qualified scholar, *paṭhana*, and he must be able to make his disciples also learned, *pāṭhana*. A *brāhmaṇa* must worship the deity, *yajana*, and he should worship for others also, *yājana*. And *dāna-pratigraha*, he should accept charity from his disciples and others, and again distribute it. A *brāhmaṇa* is supposed to always remain a beggar. Even if he gets hundreds and thousands of rupees, he spends it for Krishna consciousness. That is the sign of a

brāhmaṇa. So even such a *brāhmaṇa*, if he's not a *vaiṣṇava*, cannot become a guru.

However, even if a person is born in a low-grade family but has become a *vaiṣṇava*, he becomes guru. This is the injunction of the *śāstra*, and this is the order of Sri Chaitanya Mahaprabhu: "You become a guru." Mahaprabhu does not say, "Because you are a *brāhmaṇa* or a *kṣatriya*, you become guru. No. "Every one of you become a guru." How? "Simply learn the science of Krishna and teach it; then you become guru." [Cc. *madhya* 7.128]

—Lecture on *Śrīmad Bhāgavatam*, in Mayapur, 21 February 1976.

FRIENDS FROM ANOTHER WORLD

Srila Bhaktissidhanta

Saraswati Thakur Prabhupada

The servitors of Godhead will always look to our interest. In this material world, our friends sometimes like us and sometimes they turn against us. But in *sādhu-saṅga* there is an opportunity of hearing about our original home from the lips of persons who are quite familiar with the same. If we neglect the opportunity we shall repent in the long run. Their words will lift us and change our mentality. All sorts of puzzling questions will be solved if only we lend our ear to those persons who have very little to do with this world. Our situations in this world are liable to change like fogs and mists. As intelligent men, our prudent nature should manage sometimes to hear of the transcendental world, instead of being unaccountably diffident. An incredulous attitude will not give us the opportunity to hear of such things. ❧

— From an undated conversation entitled, "Correct Angle of Vision".

RASIKANANDA PRABHU'S

VISIT TO GOVARDHAN

Sri Gopijanavallabha Das

Rasikananda Prabhu appeared in this world in Utkala (Orissa) in the year 1590 as the son of Sri Acyuta and his wife Bhavani. The devotees in the line of Shyamananda Prabhu consider Rasikananda to be an incarnation of Aniruddha, the expansion of Lord Vishnu. The following story adapted from the Bengali book Rasika-maṅgala by Sri Gopijanavallabha Das, a prominent disciple of Srila Rasikananda Prabhu, describe the events that led up to Rasikananda's leaving Vraja to go to Orissa. ❧

श्री कृष्णकथामृत बिन्दु

Rasika started for Ayodhya via the forest route. From there he went to Vraja, first visiting Mathura and seeing the birthplace of Lord Krishna. From Mathura, he went to Vrindavan to see the deities of Madan Gopal and Govinda as well as the other temples and groves there. Seeing the banks of the Yamuna, he felt transcendental bliss, and stayed there a few days before touring the twelve forests where the Lord had performed his different pastimes. He visited all the forests, Bhadravan, Lohavan, Srivan, Bhandiravan, Mahavan, Talavan, Khadiravan, Bahulavan, Kumudavan, Kamyavan and Madhuvan. Seeing these places and remembering the pastimes of the Lord, he shed tears and forgot himself. On seeing Govardhan Hill, he fell unconscious. When he recovered, he went to see the deity of Gopal Ray installed there. He decided to spend the night at Govardhan. During his sleep, Krishna in the form of a cowherd boy appeared before Rasika, and told him:

śunaha rasika tumi āmāra vacana

śighra kari yāo tumi utkala bhuwana

sarvajīve deha mora bhakti ānandite

mora vraja-vāsī yena seve śuddha cite

tomāra apekṣā kari mora śyāmānanda

mathurāya dekha giyā tānra pada-dvandva

"Listen to me, Rasika. You must quickly go to Utkala, Orissa. Distribute the ecstasy of devotion to me to all living entities, and see that the people of Utkala serve my favorite Vraja people. My Syamananda is waiting for you in Mathura. Go there and serve his feet." (2.2.30-32)

Hearing these words Rasika opened his eyes and saw that Krishna, dressed as a cowherd boy, was standing before him. Seeing his beauty, Rasika fainted, and when he regained consciousness, the Lord had gone. After this, he quickly visited all the places of Krishna's pastimes. Since his *darśana* of the Lord at Govardhan, Rasika constantly shed tears in love of Krishna, and emotion ruled over his body. He cried, "Oh, Lord of my life, where have you gone? How can I live without the son of Nanda Maharaja?" In this mood, all eight kinds of *bhāva* appeared in him. He forgot hunger and thirst, and remained absorbed in meditation on Krishna. After he took *darśana* of the Keshava deity at Mathura, he met with Syamananda. Rasika fell at the feet

of Syamananda, who took him in his arms and told him, "I have been waiting for you. It is good that you have visited Vrindavan before coming here, but now you should return to your home."

Rasika replied, "Oh my lord, I want to stay in Vrindavan for a few more days so that I can see everything. Having reached Vrindavan, how can I leave here so quickly?"

Syamananda sweetly told him, "Your relatives are miserable without you there, and they will blame me. Please go, my dear, and don't create any trouble. We have both been ordered to go to Orissa to distribute love and devotion to all. You must sincerely render service to the devotees there. You have already seen Krishna at Govardhan, and at that time he ordered you to do so. How can you disobey his order?" Hearing this, Rasika was astonished, and thought to himself, "Syamananda must be an intimate devotee of Lord Krishna, otherwise how could he know everything that had happened? I have not told anyone of my seeing Krishna."

Rasika then told Syamananda, "I must obey your order."

Syamananda was very happy to hear this, and they started for Utkala together, going by the forest route to Nagpur and then to Segala. There they rested in the home of a fortunate person named Vishnu Das. He and his family took initiation from Syamananda, and he was renamed Rasamaya Das. From there they reached the home of Rasika, and all the inhabitants were happy to see them again. Syamananda had come with the son of Acyuta in order to remove the darkness of ignorance in Orissa.

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A HUMBLE APPEAL TO THE MASTER OF RADHA

*By the medieval poet
Gaurasundar Das*

Gaurasundar Das was a Bengali Gaudiya Vaishnava poet who lived in the early part of the 18th century. He compiled the famous songbook named Kīrtanānanda, which consists of 651

songs composed by 60 different poets. Gaurasundar Das wrote a similar song to the one below, in which every line also begins with the words, "rādhā-nātha". See Bindu number 102.

(śrī-rāga)

*rādhā-nātha dekhite lāgiche bhaya
tanu-bala hrāsa āra buddhi-nāsa kakhana ki jāni haya*

O master of Radha, I am afraid to even look! My bodily strength is diminishing. My intelligence is destroyed. What do I know now?

*rādhā-nātha sakali chāḍiyā gela
dānta ānta gela badhira ha-ila nayane nā dekhi bhāla*

O master of Radha, everything has gone away! My teeth are gone. My digestion is gone. My hearing is bad. I do not see well.

*rādhā-nātha tumi se karuṇā-sindhu
tomā vinā āra kebā uddhāribe tumi sakalera bandhu*

O master of Radha, you are an ocean of mercy! But for you, who will deliver me? You are the friend of everyone.

*rādhā-nātha āge saba nivedaya
maraṇasamaya vyādhi-grasta haya smarāṇa nāhika raya*

O master of Radha, I have told you everything! Now I am in the grip of a fatal disease. I cannot remember anything.

*rādhā-nātha āra kichu nāhi bhaya
vṛṣabhānu-sutā-caraṇa-sevane pāche kṛpā nāhi haya*

O master of Radha, I am not afraid! Please be merciful and allow me to serve the feet of Vrishabhanu's daughter.

*rādhā-nātha ei nivedayi āmi
vṛṣabhānu-sutā-pade dāsī kari āṅgikāra kara tumi*

O master of Radha, I place this prayer before you! Please accept me. Please make me a gopi maidservant at the feet of Vrishabhanu's daughter.

*rādhā-nātha ei mora abhilāṣa
nibhṛta nikuñje nija pade leha e gaurasundara dāsa*

O master of Radha, this is my desire! Please make this Gaurasundar Das into a gopi, a gopi that in a secluded forest grove has fallen in love with your feet. ❀

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THE REAL MEANING OF INDRA'S WORDS

Srila Vishwanath Cakravati Thakur

Commentary on Śrīmad Bhāgavatam 10. 25.5-7

In the following commentary, Srila Vishwanath Chakravarti gives a second meaning to Indra's angry words.

*vācālaṁ bālīśaṁ stabdham ajñāṁ paṇḍita-māninaṁ
kṛṣṇaṁ martyaṁ upāśrītya gopā me cakrur apriyam*

[Indra said:] These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Krishna, who thinks himself very wise but who is simply a foolish, arrogant, over-talkative child.

PURPORT: Indra said, “Krishna is over-talkative (*vācālam*), speaking many audacious arguments in the line of *karma-mīmāṃsā* and *sāṅkhya* philosophy even though he does not accept these arguments; thus he is foolish (*bālīśam*). He is disrespectful (*stabdham*) because he speaks boldly even in the presence of his own father. Because he is ignorant (*ajñam*), all he can do is herd cows, but he thinks himself a learned man (*paṇḍita-māninaṁ*). Although I am a demigod, they neglect me to honor him, a mere human being (*martyam*), and thus they offend me.”



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Through the insults of Indra, Goddess Saraswati is actually praising Krishna thus: By Krishna's mercy even a fool (*bālīśam*) becomes expert in speaking (*vācālam*) according to Vedic authority. “*Stabdham*” means that Krishna bows down to no one because there is no one for him to offer homage to. “*Ajñam*” means that there is nothing more for Krishna to know because he is omniscient, and *paṇḍita-māninaṁ* means that Krishna is highly honored by the knowers of the Absolute Truth.

*eṣāṁ śrīyāvaliptānāṁ kṛṣṇenādhmāpitātmanām
dhunuta śrī-mada-stambhaṁ paśūn nayata saṅkṣayam*

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Krishna. Now go and remove their pride and bring their animals to destruction.

PURPORT: Indra said, “Due to wealth these cowherd men are mad with pride and their minds have been influenced by Krishna. You should remove their pride and kill their cows.”

The unintentional inner meaning of Indra's words is as follows: The cowherd men are anointed with sandalwood pulp (*śrīyā avaliptā*). Your clouds should remove (*dhunuta*) the heat in their bodies with cool rain and refresh the cows, making them tremble in delight. When Krishna lifts Govardhan, you should allow him to make a beautiful place (*saṅkṣayam*) to stay.” The word *kṣayam* means residence as well as destruction.

*ahaṁ cairāvataṁ nāgam āruhyānuvraje vrajam
marud-gaṇair mahā-vegair nanda-goṣṭha-jighāṁsayā*

I will follow you to Vraja, riding on my elephant Airavata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Maharaja.

PURPORT: Indra spoke to the frightened clouds, “I will also come behind you desiring to destroy (*jighāṁsayā*) the cowherd pastures of Nanda.” The real meaning is “I am also coming, desiring to see the cowherd pastures of Nanda.”

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Śrīmad Bhāgavatam 10.1.58

KASHISHWAR GOSAI

*His Divine Grace A. C. Bhaktivedanta
Swami Prabhupada*



Kashishwar Gosai was one of the contemporaries of Sri Chaitanya Mahaprabhu who was with the Lord in Jagannath Puri. Also known as Kashishwar Pandit, he was a disciple of Ishwar Puri and

son of Vasudev Bhattacharya, who belonged to the dynasty of Kanjilal Kanu. His surname was Chaudhuri. His sister's son, who was named Rudra Pandit, was the original priest of Vallabhapur, which is situated about one mile from the Srirampur railway station in the village of Chatara. Installed there are the deities of Radha-Govinda and Lord Sri Chaitanya Mahaprabhu. Kashishwar Gosai was a very strong man, and therefore when Lord Chaitanya visited the temple of Jagannath, he used to protect the Lord from the crowds. Another of his duties was to distribute *prasādam* to the devotees after *kīrtana*.

Srila Bhaktisiddhanta Saraswati Thakur visited this temple at Vallabhapur. At that time

the person in charge was a *śaivite*, Sri Sivachandra Chaudhuri, who was a descendant of Kashishwar Gosai's brother. In Vallabhapur there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs daily, and near the village there was sufficient land belonging to the deity on which this rice was grown. Unfortunately, the descendants of Kashishwar Gosai's brother have sold a major portion of this land, and therefore the deity worship has been hampered.

It is said in the *Gaura-gaṇoddeśa-dīpikā* (137) that the servant of Krishna in Vrindavan named Bhringar descended as Kashishwar Gosai during the pastimes of Lord Chaitanya Mahaprabhu. In our householder life we also sometimes visited this temple of Vallabhapur and took *prasādam* there at noon. The deities of this temple, Sri Sri Radha-Govinda and the Gauranga *vigraha*, are extremely beautiful. Near Vallabhapur is a beautiful temple of Jagannath. We sometimes used to take *prasādam* in this Jagannath temple also. These two temples are situated within a one mile-radius of the Srirampur railway station, near Calcutta. ❧

— Purport to Cc. ādi 8.67. Bhaktivedanta Book Trust. Los Angeles. 1975.

[next column](#) ❧

KASHISHWAR PANDIT AND THE DEITIES OF GOVINDAJI AND GAURA GOVINDA

*Srila Narahari Chakravarti Thakur
Adapted from Śrī Bhakti-ratnākara*

There are two famous associates of Mahāprabhu known as Kashishwar. One is Kashishwar Brahmācari, also known as Kashishwar Gosai or Goswami, a disciple of Srila Ishwar Puri (see Cc. ādi 10.138). He and his godbrother Govinda were sent by Ishwar Puri to serve Sri Chaitanya Mahāprabhu in Jagannath Puri. That Kashishwar is described by Srila Kavi Karnapur in his Śrī Gaura-ṇoddeśa-dīpikā (137 and 166) as being an incarnation of Krishna's servant in Vraja named Bhṛingar, as well as an incarnation of the gopi Shashirekha Devi.

The second Kashishwar, known as Kashishwar Pandit, is described by the Gauḍīya-vaiṣṇava-abhidhān (Bengali encyclopedia of Gaudiya Vaishnavism) as being Keli Manjari in vraja-līlā. This second Kashishwar was also staying in Puri for some time. His disappearance day is on the full moon day of the bright fortnight of the month of Kartika. As the following story describes, Sri Chaitanya Mahāprabhu later gave him a deity of Krishna named Gaura Govinda and instructed him to go to Vrindavan. The deity of Gaura Govinda is found today in Jaipur, sharing the altar with the famous deity of Govindaji.

After re-establishing the lost holy places, Srila Rupa Goswami felt anxious on only one account: according to the scriptures, Sri Govinda Vrajendra Kumar had been installed as a deity in a holy place in Vrindavan, but Sri Rupa had not found that deity. Although he had searched many places for a long time, and he even searched the houses of the people of Vraja, Sri Govindadev was nowhere to be found.

One day, as Rupa was sitting on the bank of the Yamuna, a young *vrajavāsī* walked by. He was beautiful, calm, and quiet in his manner, and he asked the Goswami why he looked so sad. Rupa Goswami felt greatly attracted to the boy, and told him his story. The *vrajavāsī* tried to alleviate his anxiety by telling him about a spiritual place named Gomatil in Vrindavan where every afternoon a certain

cow had been coming by and moistening the ground with her milk. The boy told the Goswami that in this place, Sri Govindadev was hiding under the ground and getting nourishment from this cow. Then he led Sri Rupa to Gomatil.

After locating the place, the *vrajavāsī* suddenly disappeared, and Rupa fell on the ground unconscious. A long time later, he regained his senses, but he could not control the tears rolling down his face. Srila Rupa Goswami understood the desire of the Lord; he checked his emotions and went to tell the people of Vraja about the hidden deity of Sri Govindadev, whom they all came to help unearth. The *vrajavāsīs* dug very carefully until they at last uncovered the deity of Govindadev, who was as beautiful as millions of Cupids.

Everyone glorified the name of Sri Govindadev, and people were coming to Gomatil, attracted by the deity. Even Lord Brahma and other demigods came in the disguise of human beings to pay their respects to Sri Govindaji. The place overflowed with hundreds and thousands of people. Rupa Goswami at once sent a letter to Mahāprabhu in Sri Kshetra, Jagannath Puri. Upon receiving the news from Vrindavan, Mahāprabhu was overwhelmed with happiness.

Sri Chaitanya then privately told Sri Kashishwar, who was staying with him in Sri Kshetra, to go to Vrindavan. Kashishwar replied:

*kāśīśvara-kahe, — “prabhu tomāre chāḍite
vidare hṛdaya, ye ucita kara ithe”*

My Lord, if I leave you my heart will break. Therefore, you should do whatever is proper.

*kāśīśvara-antara bujhiyā gaurahari
dilena nija-svarūpa-vīgraha yatna kari’*

Gaurahari understood the mind of Kashishwar, and gave Kashishwar a deity of himself.

*prabhu se vīgraha-saha annādi bhuñjila
dekhi kāśīśvarera paramānanda haila*

Then Mahāprabhu together with that deity of Krishna ate rice and other foodstuffs. Seeing this, Kashishwar Pandit felt great ecstasy. (2.439-441)

Prabhu then taught Kashishwar how to worship the deity, and sent him to Vrindavan. Upon reaching Vrindavan, Kashishwar placed the deity of Sri Gaura Govinda on the right side of the

deity of Sri Govindadev, and served them both with great sincerity and devotion.

govindera līlā ati adbhuta apāra
ke bujhite pāre kṛpā na ha-ile tāt'ra

prakaṭāprakaṭa-līlā dui mata haya
aprakaṭe mauna-mudrārūpe vilasaya

The pastimes of Sri Govinda are astonishing and unlimited. Only by the mercy of the Lord can one understand them. The Lord has two types of pastimes — *prakaṭa*, manifest, and *aprakaṭa*, unmanifest. His *aprakaṭa-līlā* was manifest in his inanimate form. (2.446-447)

Srila Narahari Chakravarti continues his description of the glories of Srila Kashishwar Pandit in the sixth wave of Bhakti-ratnākara:

kāśīśvara-mahimā kahite kebā jāne
śrī gaura-govinde ye ānilā vṛndāvane

Who can describe the glories of Srila Kashishwar Goswami, who brought the deity Sri Gaura-Govinda to Vrindavan? (6.445)

govindera dakṣiṇete tāt're vasāyī
dekhi' duñhu-śobhā umaḍaye hiyā

He placed Lord Gaura at Lord Govinda's right side. Gazing at the glory of these two deities, Srila Kashishwar Goswami felt his heart flooded with bliss. (6.446)

śrī caitanya śrī kāśīśvarera premavaśe
śrī vighraha-rūpe āilā paścima pradeśe

Conquered by Kashishwar Goswami's pure love, Sri Chaitanya came in this deity form to that place in Western India. (6.447)

In Śrī Sādhana-dīpikā it is said:

śrīmat-kāśīśvaram vande yat-prīti-vaśataḥ svayam
caitanya-devaḥ kṛpayā paścimam deśam āgataḥ

I offer my respectful obeisances to Srila Kashishwar Goswami. Conquered by his pure love, Lord Chaitanyadev mercifully came to Western India. (6.448)

prabhu-priya kāśīśvara vidita bhuvane
śrī rūpa, śrī sanātana magna yāt'ra guṇe

Sri Kashishwar Goswami was dear to Lord Chaitanya. This is known all over the world. Sri Rupa and Sri Sanatan Goswamis were absorbed in praising Sri Kashishwar's glories. (6.449) ❀

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THE 16,000 QUEENS OF DWARKA

Srila Sanatan Goswami

Brhād-bhāgavatāmṛta 1.7.104-105

ṣoḍaśānām sahasrāṇām sa-śatānām mad-āptaye
kṛta-kātyāyanī-pūjā-vratānām gopa-yoṣitām

nidarśanād iva svīyam kiñcit svasthayitum manah
tāvadya eva yūyam vai mayātraitā vivāhitāḥ

Some 16,100 gopis had with vows worshiped Katyayani to obtain me. To bring my mind somewhat to peace by seeing a likeness of them, I married the same number of you queens here in Dwarka.

COMMENTARY: Of the young gopis in Vraja, sixteen thousand attained Krishna's intimate association. The *Mathurā-māhātmya* states, *gopyo gāyanti nrtyanti sahasrāṇi ca ṣoḍaśa*: "Sixteen thousand gopis were singing and dancing." The present verse specifies the number of those most fortunate gopis as 16,100, although the word "ca" implies that there were actually more. All the gopis were extremely attracted to Sri Krishna, but only some of them earned Krishna's complete satisfaction by undergoing the *Kātyāyanī-vrata* to obtain him as their husband. These were the gopis who most zealously wanted Krishna as their own. *Śrīmad Bhāgavatam* (10.22.4) records their prayer:

kātyāyani mahā-māye mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devī patiṁ me kuru te namaḥ
iti mantram japantyas tāḥ pūjām cakruḥ kumārikāḥ

Each of the young unmarried girls performed her worship while chanting the following mantra: 'O goddess Katyayani, great potency of the Lord, O possessor of great mystic power, mighty controller of all, please make the son of Nanda Maharaj my husband. I offer my obeisances unto you.'

No one can match the gopis' attractive sway over Krishna, but Krishna accepted his queens as substitutes in his pastimes at Dwarka. The principal queens of Dwarka are in fact direct expansions of the principal gopis. ❀

— Translation and purport (based on the commentary of Srila Sanatan Goswami) by Sri Gopiparanadhan Das. Bhaktivedanta Book Trust. Los Angeles. 2003.

RADHA AND KRISHNA'S CONVERSATION

The Poet Ghanashyam

For more about the poet Ghanashyam, see Bindu 160.

One evening, Krishna come to Radha's door and knocked. Radha asked, "Who are you?" This poem consists of their questions and answers.

ko iha puna puna karata huñkāra
hari hāma jāni nā kara paracāra
parihari so giri-kandara-mājha
mandire kāhe āoba mṛga-rāja
so hari naho madhusūdāna nāma
calu kamālālaya madhukarī-ṭhāma
e dhani so naha hāma ghaṇaśyāma
tanu vinu guṇa kiye kahe nija-nāma
śyāma-mūraṭi hāma tuhūñ ki nā jāna
tārā-pati-bhaye bujhi anumāna
gharahuñ ratana-dīpa ujīyāra
kaichane paīṭhaba ghana-āñdhiyāra
rādhā-ramaṇa hāma kahi paracāra
rākā-rajani naha ghana-āñdhiyāra
paricaya-pada yabe saba bhela āna
taba-hiñ parābhava mānala kāna
taikhane upajala manamatha-sūra
aba ghaṇaśyāma-manoratha pūra

[Radha asks:] "Who is making that roaring noise again and again?"

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"I am Hari." ("Hari" is a name for Krishna, but it also means "lion".)

"I don't understand. Explain yourself. Why should a lion leave his mountain cave and come here?"

"I am not that *hari* (lion). My name is Madhusudana." ("Madhusudana" refers to the killer of the demon Madhu, but it also means "honey-bee".)

"Then go to the lotus pond and find a female bee."

"O precious lady! I am not that. I am Ghanashyam." ("Ghanashyam" refers to Krishna, who is dark complexioned like a cloud, but it also means "dark like a cloud".)

"Can a mere quality that does not pertain to a specific body speak its own name?"

"I am Shyam Murati." (This means "the dark-complexioned one", but it also means "complete darkness".) "Do you not know this?"

"I suppose that you are afraid of the moon. But a jeweled lamp is burning here. How can dense darkness enter?"

"I say, clearly, that it is I, Radha-raman." (This means "The lover of Radha", but it also means "the full moon found in the constellation Radha".)

"But there is no full moon tonight. Rather, the sky is dark."

With all of his introductions failing, Krishna admitted defeat. The sun of love at once arose and the desire of Ghanashyam (Krishna or the poet) was fulfilled. ❧

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WHAT IS PAINFUL FOR THE SAINTS?

Śrīmad Bhāgavatam 10.1.58

*kiṁ duḥsaham nu sādḥūnām viduṣām kiṁ apekṣitam
kiṁ akāryam kadaryāṇām dustyajam kiṁ dhṛtātmanām*

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Krishna by those who have fully surrendered at his lotus feet? ❧

—English translation by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.



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Highlights

• MRIGANETRI

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• PARTY SPIRIT

Srila Thakur Bhaktivinode

• HEAR AND RECITE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• SRILA NARAHARI SARKAR THAKUR

MRIGANETRI

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Your name is Mriganetri. “Mṛga-netrī” means staring eyes like a she-deer. When Krishna and Radharani used to pass through the forest of Vrindavan, these deers and stags, they were looking with unblinking eyes — “When will Krishna pass this way?” These animals were also attracted to Krishna. Vrindavan means everything is engaged in Krishna, the birds, the flowers, the fruits, everyone. If all of you similarly always engage yourselves in Krishna’s service, that is Vrindavan. Krishna is situated in one place, but by his inconceivable potency he can simultaneously be localized and situated everywhere. *goloka eva nivasaty akhilātma-bhūtaḥ* — He is always in Goloka Vrindavan, but still he is everywhere [Brahma-saṁhitā. 5.37]. That is God’s omnipotency. We say that God is omnipotent, but we do not know what it means. Omnipotent means to simultaneously act and remain everywhere. That is Krishna. You may think, “Krishna is in Goloka Vrindavan. Here is an idol of Krishna.” No. He is Krishna. Just like electricity is distributed everywhere, but in the plug there is also electricity, similarly, by his inconceivable potency, Krishna can remain everywhere in

everyone’s heart, but his location is in Goloka Vrindavan.

Try to see Krishna with unblinking eyes, “Where is Krishna?” Krishna is within your heart. *īśvaraḥ sarva-bhūtānām* — He is within the atom [Bg. 18.61]. By service, we can realize he is everywhere. *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* — It is not possible to see and touch Krishna with our material senses [Padma Purāṇa, quoted in Cc. madhya 17.136]. The senses have to be purified. How? *Sevonmukhe hi jihvādau*, by service. And where does that service begin? *Jihvādau*, it begins from the tongue. You chant. Therefore we are giving you beads to chant on. Chanting is the beginning of service. If you chant, then *svayam eva sphuraty adaḥ* — by hearing Krishna’s name, you will understand Krishna’s form, you will understand Krishna’s qualities, you will understand Krishna’s pastimes, and his omnipotency. Everything will be revealed. ❧

— Lecture at the initiation of Mriganetri Dasi. Los Angeles. 22 June 1970.

PARTY SPIRIT

Srila Thakur Bhaktivinode



Whatever is spoken by the pure *vaiṣṇavas* is truth, utterly free from any form of prejudice. Yet there is the element of mystery in their controversies. Those whose intellects are possessed by illusion and mundanity, in their

paucity of pure *vaiṣṇava* qualification are unable to grasp the significance of the mysterious affectionate controversies among the pure *vaiṣṇavas*. Thus they ascribe to them the defect of wrangling and party spirit. ❀

— Bhaktivinode Thakur's *Śrī Brahma-saṁhitā Prakāśinī*, verse 37. As given in *Śrī Brahma-saṁhitā; Quintessence of Reality the Beautiful*. Sri Chaitanya Saraswat Math. Nabadwip. 1992. p. 120

HEAR AND RECITE

**Srila Bhaktisiddhanta Saraswati
Thakur Prabhubada**



First we have to hear *Śrīmad Bhāgavatam*, and then we have to recite it. It is not a good idea to let someone else recite while I accumulate piety simply by hearing from him. We have to continuously remember *Śrīmad Bhāgavatam*. If we do this, and at the same time engage in devotional service, we will surely attain liberation. Complete liberation from material distress is not ultimate liberation, however. ❀

— Bhaktisiddhanta Saraswati Thakur. *Bhāgavata Tātparyā*. Translated by Bhumipati Das. Published by Rasbihari Lal & Sons. Vrindavan. 2005. p. 14

SRILA NARAHARI SARKAR THAKUR

Srila Krishnadas Kaviraja Goswami writes in the *ādi-līlā* (10.78-79) of *Śrī Caitanya-caritāmṛta*:

*khaṇḍavāsī mukunda-dāsa, śrī-rāghunandana
narahari-dāsa, cirañjīva, sulocana*

*ei saba mahāśākhā — caitanya-kṛpādāma
prema-phala-phula kare yāhān tāhān dāna*

Sri Khandavasi Mukunda and his son Rāghunandan were the thirty-ninth branch of the tree, Narahari was the fortieth, Chiranjiv the forty-first, and Sulochan the forty-second. They were all big branches of the all-merciful tree of Chaitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

Srila A. C. Bhaktivedanta Swami Prabhubada has commented on these verses:

Narahari Das Sarkar was a very famous devotee. Lochan Das Thakur, the celebrated author of *Śrī Caitanya-maṅgala*, was his disciple. In the *Caitanya-maṅgala* it is stated that Sri Gadadhar Das and Narahari Sarkar were extremely dear to Sri Chaitanya Mahāprabhu.

Srila Narahari Sarkar Thakur was a physician, born in a prestigious family of medical practitioners. He appeared around 1478 (some say 1479 or 1480) in the village of Sri Khanda, near Katwa, in the Bardhaman district of what is currently West Bengal. In *kṛṣṇa-līlā* he was the dear companion of Srimati Radharani named Madhumati Sakhi. His father's name was Sri Narayan Dev Sarkar. His mother was Sri Goyi Devi, the daughter of Murari Sen. His younger brother was Madhava Das. His elder brother was Sri Mukunda Thakur, who was the doctor for the Muslim king at Gaur.

Although Narahari is described as a fair-complexioned, handsome man, he never married. After Sri Chaitanya Mahāprabhu took *sannyāsa*, Narahari became his follower.

According to the local history in Katwa, the deity at the Gauranga Mahāprabhu temple there was originally made at the request of Narahari. It is said that after Mahāprabhu took *sannyāsa* and departed from Nabadwip, Narahari Thakur was crying and remembering the Lord. One evening he had a dream in which Mahāprabhu told him that the two brothers Kamsari and Daitari Ghosh in the nearby village of Kulain should make a deity of him. When Narahari spoke with them the next day, he found that they had had the same dream. The brothers then showed Narahari a large neem tree that was growing in the garden next to their house. From that tree they made three deities of Mahāprabhu. Narahari sent the biggest deity to Gadadhar Das in Katwa, the medium-sized deity was kept by Narahari in nearby Sri Khanda, and the smallest deity was sent to Ganga Nagara. [See Sri Krishna Kathamrita magazine, issue 9, pages 39-41 for pictures and more details.]

They say in Sri Khanda that once Sri Chaitanya Mahāprabhu and Lord Nityananda Prabhu came to visit Narahari, and they asked him for some honey to drink. By his mystic powers, Narahari transformed a nearby pond into honey. That pond is still present today and is called Madhu-puskarini.

Another local tradition describes that once in the village Badadanga, Narahari was dancing so ecstatically in *kīrtana* that one of his ankle-bells flew off and landed some

distance away at the home of his disciple Krishnadas, in the village of Akai Hatta.

Lochan Das has sung the glories of his spiritual master in *Caitanya-maṅgala* (1.2.632-646):

*śrī narahari dāsa — ṭhākura āmāra
viśeṣa kahiba kichu caritra tāhāra*

Sri Narahari Das is my master. I will sing his glorious character and activities.

*tāhāra caritra āmi ki kahite jāni
āpana buddhira śakti yei anumāni*

How can I describe his glorious character and activities? As far as the power of my intelligence allows, I will speak.

*abhimāna keho kichu nā kariha mane
praṇati kariye nija gurura caraṇe*

O my heart, please don't be proud. Simply bow down before the spiritual master's feet.

*yāñra pada-parasāde āmi hena chāra
tomāra ṭhākura guṇa kahon tā sabhāra*

O my master, by the mercy of your feet even a person like myself, a person worthless like a pile of ashes, can describe your glories.

*śrī narahari dāsa — ṭhākura āmāra
vaidyakule mahākula-prabhāva yāñhāra*

I am Sri Narahari's servant. He is my master. In the community of physicians he is glorious and famous.

*anargala kṛṣṇa-prema — kṛṣṇa-maya tanu
anugata jane nā bujhāna prema vinu*

His love for Krishna has no limit. His body is filled with Krishna's potency. To his followers he reveals the truths of ecstatic love for Krishna.

*asañkhyā jīvere dayā kātara hṛdaya
kṛṣṇa-anurāge sadā athira āśāya*

His heart is overcome with compassion for the numberless conditioned souls. His heart is always restless with ecstatic love for Krishna.

*rādhā-kṛṣṇa-rase tanu gadhiyāche yena
bhāvera udaya bali yakhana yemana*

When divine love arose within him it was as if his body was plunged in the nectar of love for Sri Sri Radha-Krishna.

*kṣaṇe rādhā-kṛṣṇa rase nirmala kīriti
śrī khaṇḍa-bhūkhaṇḍa mājhe yāra avasthiti*

In this way, moment after moment plunged in Sri Sri Radha-Krishna's nectarean glories, he lived in the village of Sri Khanda.

*'narahari caitanya' baliyā prabhura khyāti
se caraṇa vinu mora āra nāhi gati*

[Because he was so dear to the Lord] he became known as "Narahari Chaitanya". Without his feet I have no good future.

*kṣaṇe kṛṣṇa kṣaṇe rādhā bhāvera āveśe
rādhā-kṛṣṇa-rasa mūrtimanta parakāśe*

One moment he was plunged in ecstatic love for Sri Krishna. Another moment he was plunged in ecstatic love for Sri Radha. He was the personification of the mellows of love for Sri Sri Radha-Krishna.

*caitanya-sammata pathe se śuddha vicāra
atula sarasa bhāva saba avatāra*

He purely walked on the path taught by Sri Chaitanya. He was the incarnation of the peerless nectar of spiritual love.

*sakala vaiṣṇave yogya sammāna pīriti
sakala saṁsāre yāra nirmala kīriti*

He is appropriately affectionate to all the *vaiṣṇavas* according to their position. His pure fame is manifest all over the world.

*vrndāvane madhumatī nāma chila yāra
rādhā priya sakhī tihoi madhura bhāṇḍāra*

In Vrindavan he is the gopi Madhumati, who is Sri Radha's dear friend and who is a great reservoir of sweetness.

*ebe kalikāle gaura-saṅge narahari
rādhā-kṛṣṇa-prema-bhāṇḍāre adhikārī*

In *Kali-yuga* he became Narahari, the intimate associate of Gauranga. He is perfectly qualified to taste the great reservoir of ecstatic love for Sri Sri Radha-Krishna.

Srila Thakur Bhaktivinoda has mentioned Narahari Sarkar in the tenth line of his *Gaura-ārati* song, *narahari-ādi kori' cāmara ḍhulāya* — Narahari Sarkar and other associates of Lord Chaitanya fan him with *cāmaras*. Narahari was both a singer and a poet. It's said that he was writing poems about Radha Krishna even before he met Mahāprabhu. He is considered by many scholars to be the first person to write songs about the pastimes of Lord Gauranga. His poems are often confused with those of Narahari Chakravarti, the author of *Bhakti-ratnākara*, both of whom often signed their poems as "Narahari". Most of the songs composed by Narahari Sarkar were in Bengali. However, he was also expert in Sanskrit and was the author of a number of books including: *Bhakti-candrikā Paṭala*, *Śrī Kṛṣṇa-bhajanāmṛta*, *Śrī Caitanya-sahasra-nāma*, *Śrī Śacīnandanāśṭaka*, and *Śrī Rādhāśṭaka*.

He left this world on the day of *Utpannā* *Ekādaśī* on the dark fortnight of the month of *Keśava* in 1541 AD.

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YEARNING TO WRITE

Srila Narahari Sarkar

Scholars such as Sukumar Sen in A History of Brajabuli Literature consider that the following song was one of the earliest writings about Sri Chaitanya Mahaprabhu, predating even the earliest biography written by Srila Murari Gupta.

*gaura-līlā darśane icchā baḍa haya mane
bhāṣāya likhiyā saba rākhi
muñi to ati adhama likhite nā jāni krama
kemana kariyā tāhā likhi*

After seeing the pastimes of Gaura, a great desire has arisen in me to put them down in writing. However, I am very low and dull,



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श्री कृष्णकथामृत बिन्दु

and I do not know the proper order of things.
How, then, can I write?

*e grantha likhibe ye ekhano janme nāi se
janmite vilamba āche bahu
bhāṣāya racanā haile bujhibe bujhibe loka sakale
kabe vāñchā pūrābena pahuṇ*

The person who will write this book is yet to be born. He will be born at a much later time. If put into writing, Mahaprabhu's pastimes will be intelligible to all. When will the master fulfill this desire?

*gaura-gadādhara-līlā ādrava karaye śilā
kāra sādhya karibe varṇana
sārādā likhena yadi niranantara niravadhi
āra sadāśiva pañcānana*

The pastimes of Gaura and Gadadhara melt even stone. Unless Sarad Devi (Durga) and her husband, the five-faced Sadashiva, write continually without ever stopping, who can describe those pastimes fully?

*kichu kichu pada likhi yadi ihā keha dekhi
prakāśa karaye prabhu-līlā
narahari pābe sukha ghucibe manera duḥkha
grantha gāne darabibe śilā*

I have written a few poems in hopes that upon reading them someone might publish the life of the master. If that occurs then Narahari will be immensely delighted, and all his sorrows will vanish. Even the stones will melt when such a book is sung. ❧

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OBEISANCES TO KRISHNA

Srila Dhyanchandra Goswami

Srila Dhyanchandra Goswami was a disciple of Gopala Guru Goswami and worked as a sevaka for the deities of Sri Sri Radha Kanta at the Gambhira in Jagannath Puri.

*kandarpa-koṭi-ramyāya sphurad-indīvara-tviṣe
jagan-mohana-līlāya namo gopendra-sūnave*

I offer my humble obeisances unto Nandanandan Krishna, who is more charming than millions of Cupids, whose bodily slendor resembles the blue lotus, and who enchants the universes by his alluring pastimes. ❧

— *Śrī Gaura-govindārcana-smaraṇa-paddhati*, text 24. Translation by Haridham Das. Sanskrit Religions Institute. Visalia, California. 1993.



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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• DEVOTEES ARE NOT BOUND BY FAMILY LIFE

Srila Visvanath Chakravarti Thakur's Commentary on Bhāg. 10.14.36

• THE HOLY NAME IS EVERYTHING, PART TWO

Sri Srimad Gour Govinda Swami Maharaja

DON'T HEAR GITA FROM THE RASCALS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada



Krishna himself is speaking in the *Bhagavad-gītā*. Don't misinterpret it. Simply hear it as Arjuna heard it. Sometimes rascals say, "Arjuna heard the *Bhagavad-gītā* directly, but we do not find Krishna now, so how can

we hear it?" His words are there. Krishna is non-different from his words. He's absolute. If you read *Bhagavad-gītā* as it is, through disciplic succession, then you are as good as Arjuna, hearing directly from Krishna. There is no difference. But if you play around with the meaning, saying, "This word means this, this word means that," it is rascaldom.

As Arjuna said, *sarvam etad ṛtaṁ manye*, "My dear Krishna, whatever you are saying, that is correct. I totally accept it. I don't misinterpret it." [Bg. 10.14] *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* — "You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth." [Bg. 10.12] Krishna said he instructed *Bhagavad-gītā* to Arjuna because he was his devotee. Someone can understand *Bhagavad-gītā* as it is only by devotion. Krishna mentioned that this *Bhagavad-gītā*, this yoga system, had been lost, *yoga-naṣṭaḥ parantapa* [Bg. 4.2]. But, "Because you are my devotee I shall again begin

teaching that yoga through you." Krishna did not go to find a so-called vedantist to teach it.

A real vedantist means someone who is a devotee. "Veda" means knowledge, and "anta" means ultimate. So what is the ultimate knowledge? In *Bhagavad-gītā* (7.19) it is described: *bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate* — real knowledge means that after speculating life after life one finally comes to the point of surrendering unto Krishna. Unless you come to the point of surrendering unto Krishna, your knowledge is defective. You may advertise yourself as a very learned scholar, but we have got a simple formula. Our position is strong and simple. We accept the words of Krishna.

Now, when we see that someone is not a devotee of Krishna, or he does not surrender to Krishna, immediately we consider him to belong to one of the four classes, either *duṣkṛtinaḥ*, the miscreants; *mūḍhāḥ*, the foolish; *narādhamāḥ*, the lowest of mankind; or *māyayā-apahr̥ta-jñānāḥ*, those whose knowledge has been stolen by illusion. Immediately. It doesn't require much time to test him, to see what he is, because he has no surrender to Krishna and he talks all nonsense. There are so many *Gītā* commentators in our country. They are simply talking nonsense, explaining *Bhagavad-gītā* minus Krishna. That's all. Such rascals have spoiled the whole country.

Politicians and everyone else, they are all saying, "Oh, we are students of the *Bhagavad-gītā*."

“And what do you know about Krishna?”
“Krishna is zero.”

Krishna describes such persons, *na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ* — Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto me [Bg. 7.15]. So we have to hear. If we actually want to diminish our *anarthas*, then we must hear Krishna as he’s speaking, without any interpretation.

This is the process of diminishing all dirty things within the heart. *śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ hr̥dy antaḥ-sthaḥ* — Sri Krishna, the Personality of Godhead, who is the *Paramātmā* [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear his messages, which are in themselves virtuous when properly heard and chanted [Bhāg. 1.2.17]. Krishna is *hr̥dy antaḥ-sthaḥ*, within your heart. *Vidhunoti*, he washes away all dirty things therein. Krishna is taking charge of washing your dirty things. Why don’t you take this opportunity and hear from him? What is this nonsense? Krishna simply says, “You hear about me; you hear from me.” *satatām kīrtayanto mām* — “Always chanting about me, and hearing about me.” [Bg. 9.14]. It is a simple process. But the rascals will not take to it. They say, “This is the meaning, that is the meaning.” Humbug! Jugglery of words! Therefore they do not advance. *andhā yathāndhair upanīyamānāḥ*, the blind leading the blind [Bhāg. 7.5.31].

The story of the anchor is an example. Some persons were going on a boat, but the anchor was not taken out, so although they rowed the whole night, they just remained in the same place where they were.

One should hear about Krishna from Krishna or Krishna’s representative, not from bogus men. According to this Vedic philosophy, if someone speaks about *Bhagavad-gītā*, but he’s not a *vaiṣṇava*, one should not hear from him. Sanatan Goswami has forbidden that. “Don’t hear from him. If you hear from him you will also become a rascal.” Chaitanya Mahaprabhu has said, *māyāvādi-bhāṣya śunile haya sarva-nāśa* — “If one hears the commentary of *māyāvādīs*, everything is spoiled”

[Cc. *madhya* 6.169]. If you hear about Krishna from an impersonalist, a *māyāvādī*, then your future is doomed, finished. Therefore Sanatan Goswami has quoted from *Padma Purāṇa*:

*avaiṣṇava-mukhodgīrṇam pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam sarpocchiṣṭam yathā payaḥ*

One should not hear anything about Krishna from someone who is not a *vaiṣṇava*. Milk touched by the lips of a serpent has poisonous effects. Similarly, talks about Krishna given by a non-devotee are also poisonous. [quoted in Cc. *antya* 1.211]

There are some professional reciters who are not following the principles of *vaiṣṇava* behavior. To hear from them is forbidden. ❧

— Lecture in Vrindavan. 29 October 1972.

DEVOTEES ARE NOT BOUND

BY FAMILY LIFE

*Srila Visvanath Chakravarti Thakur’s
Commentary on Bhāg. 10.14.36*

*tāvad rāgādayaḥ stenās tāvat kārā-gr̥ham gr̥ham
tāvan moho ‘nghri-nigado yāvat kṛṣṇa na te janāḥ*

[Lord Brahma prays:] My dear Lord Krishna, until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot shackles.

COMMENTARY: Here, Krishna may protest: “The *sannyāsīs* will object that the inhabitants of Vraja, who are all householders, have fallen into a network of material life, bound by attachment to wife, children, and a host of other persons and things.”

[In order to clarify this possible objection from Krishna, Brahma speaks this verse, and the commentator elaborates Brahma’s reply as follows:] “Yes. That is true for most materialistic *gr̥hasthas*. However, what to speak of the householders of Vraja, even your ordinary devotees in other places are superior to these *sannyāsī* critics. Attachment, hatred and other material emotions are thieves because they steal the treasure of pure bliss from the soul. The rebellious souls are bound by their karma, placed in the prison cell of household life, and tied with foot shackles to a host of illusions.

“O Krishna, as long as people do not get the mercy of your devotees and become your followers, they remain in this position. ❧

However, when they become your devotees they develop attachment for bhakti and aversion to things obstructing bhakti, and then they repose all their love in you. In this way, the thieves of material attraction, hatred and love become sanctified by becoming fixed in you, and then help the devotee by giving him spiritual bliss, knowledge and a host of advantages.

“Thus, the same home that was formerly a prison cell created by favorable and unfavorable *karmic* reactions, becomes for your devotee a place filled with service to you through the hearing and chanting of your glories and the performing of a host of other activities meant to please you. These activities carry one to your eternal abode. In this way, when a devotee awakens his affection for you, the bewilderment caused by objects such as his wife and sons becomes a cause for expressing his love for you. How can householders like this be compared to ordinary *sannyāsīs*?

“My son Sanat-kumar criticizes the non-devotee *sannyāsīs* and praises the superiority of the devotee householders in *Śrīmad Bhāgavatam* (4.22.40):

*kṛcchro mahān iha bhavārṇavam āplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti*

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks in the form of the six senses.

“The residents of Vraja have thousands of times more love for you than householders who live in other places. Although you are the complete spiritual whole, you show yourself as dependent upon these loving devotees by taking the form of their son, friend or lover to become their submissive servant.” ❧

— Viswanath Chakravarti Thakur. *Sārārtha-darśini*. English translation by Sripad Bhanu Swami. Edited and published by Sripad Mahanidhi Swami. Vrindavan. 2004.

THE HOLY NAME IS EVERYTHING PART TWO

Sri Srimad Gour Govinda Swami Maharaja

This lecture is continued from KK Bindu, issue number one.

A *vaiṣṇava* chants only one name. He has only one dharma, which is *hari-nāma*. *nāma prasphuṭita haya rūpa, guṇa, karma*. If you chant the holy name without offense — in other words, the pure name — then the all-

beautiful form of Krishna, the transcendental pastimes of Krishna, and the attributes of Krishna — everything — will be manifested to you. The name is everything. The name is everything.

In text 26 of his *Padyāvalī*, Srila Rupa Goswami quotes the *prabhāsa-khaṇḍa* of *Skanda Purāṇa*:

*madhura-madhuram etan maṅgalam maṅgalānām
sakala-nigama-vallī-sat-phalam cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

Krishna’s name is the sweetest of sweet things, the most auspicious of all auspicious things, the transcendental fruit of the vine of all Vedic literature. O best of the Bhṛigus, chanted even once, either with faith or contempt, it delivers the chanter.

In text 23 of his *Padyāvalī*, Rupa Goswami writes:

*brahmāṇḍānām koṭi-saṅkhyādhikānām
aiśvaryaṁ yac cetanā vā yad-aṁśaḥ
āvīrbhūtaṁ tan-mahaḥ kṛṣṇa-nāma
tan me sādhyān sādhanam jīvanam ca*

If the opulence or knowledge of many millions of universes were clustered together, they would hardly equal a small fragment of the glory of Krishna’s holy name. Krishna’s holy name is my life. It is the goal of my life. It is the means I will employ to attain the goal of my life.

Whatever opulence or consciousness you may obtain in crores of universes, nothing can be compared with *kṛṣṇa-nāma*. *Kṛṣṇa-nāma* is our *sādhyā* and *sādhana*, our goal and the means to attain that goal. Our only life is *kṛṣṇa-nāma*. Especially in this Kali-yuga, one should take complete shelter of this holy name. In *Bhagavad-gītā* (18.66), Krishna gave his last instruction, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* — “Just surrender unto me and abandon all other religion.” In *Kali-yuga*, one should completely surrender oneself unto the holy name of Krishna. That Krishna came as Sri Chaitanya Mahaprabhu and taught us how to surrender unto the holy name of Krishna. Mahaprabhu has ordered in *Caitanya-bhāgavata* (*madhya* 23.76-78):

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
prabhu bole, — “kahilān ei mahā-mantra
ihā japa’ giyā sabe kariyā nirbandha*

*iha haite sarva-siddhi ha-ibe sabāra
sarva-kṣaṇa bala' ithe vidhi nāhi āra"*

"I am giving you this *mahā-mantra*: hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare. Chant this with sincere enthusiasm. By chanting this mantra you will receive all perfection. So chant incessantly, for there are no rules or regulations for chanting the *mahā-mantra*."

Mahaprabhu said this is the *mahā-mantra*, this is our *japa-mantra*. One should only chant this mantra, no other mantra. Chant this mantra constantly. Don't miss one moment. The moment that you miss chanting the holy name, not remembering Krishna, is the most dangerous moment in your life. There is no *vidhi*, no regulation in this chanting. Mahaprabhu has taught in the second verse of his *Śikṣāṣṭaka*:

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*

"O my Lord, your holy name alone can render all benediction to living beings, and thus you have hundreds and millions of names, like Krishna and Govinda. In these transcendental names you have invested all your transcendental energies. There are no hard and fast rules for chanting these names."

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This is Mahaprabhu's order, Mahaprabhu's instruction: "In any way you can, chant! There are no hard and fast rules for this chanting."

Mahaprabhu has instructed in *Caitanya-bhāgavata* (*madhya* 28.26-28):

*bala kṛṣṇa bhaja kṛṣṇa gāo kṛṣṇa-nāma
kṛṣṇa vinu keha kichu nā bhāvīha āna
jadi āmā'-prati sneha thāke sabākāra
tabe kṛṣṇa-vyatirikta nā gāibe āra
ki śayane, ki bhojane, kiba jāgarane
ahar-niśa cinta kṛṣṇa, balaha vadane*

Talk only of Krishna. Worship only Krishna. Sing Krishna's name. Think of Krishna and think of nothing else. If you love me, then please don't sing anything other than about Krishna. Whether asleep, awake, or eating your meals, day and night, think of and talk about Lord Krishna.

Speak of Krishna, do *bhajan* of Krishna, and chant the name of Krishna. Don't think of anything other than Krishna. Krishna says the same thing in *Bhagavad-gītā* 18.65, *man-manā bhava mad-bhakto* — "Think of me. Put me in your mind. Always, at every moment, attach your mind to me. Mahaprabhu says, "If you really love me, then don't chant any other name, only chant the name of Krishna. If you really love me, then every moment, when you are asleep, when you are awake, while you are accepting food, always, at every moment, 24 hours a day, chant the name of Krishna and only remember Krishna, nothing else.

Krishna has also said this in *Bhagavad-gītā* 8.14:

*ananya-cetāḥ satatam yo mām smarati nityaśaḥ
tasyāham sulabhaḥ pārtha nitya-yuktasya yoginaḥ*

For one who is always attached to me, who never forgets me for even for a moment, it's very easy on his part to obtain me. How can you always remember Krishna? Only by incessantly chanting this holy name of Krishna, without deviation. If you chant this holy name of Krishna then Krishna says it is very easy to get him.

Why are you forgetting Krishna! Don't you love Sriman Mahaprabhu? Mahaprabhu says, "If you really love me, then chant Krishna's name incessantly. Put firm unflinching faith in it. This is *śraddhā*, strong faith. One who has developed unflinching faith in this holy name is eligible to be initiated. ❧

— From a lecture in Perth, Australia, 23 November 1990.